

Patriotic Number.

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REV. CHARLES H. PARKHURST, D. D.

BRETHREN IN THE MINISTRY: Who is going to protest against the national kuavery and municipal indecency if the pulpit does not? Do you say that is going outside of your diocese? Well, what is your diocese? Are you prophets of God, visioned with an eye that sees right and wrong with something of the distinctness of divine intuition, and are you going to let that wrong lie there as so much ethical rot and close your eyes to it and pray, "Thy kingdom come"? One of the most impressive features of the old prophets of Israel was that they were also statesmen; they so grasped the times in their living and pregnant realities that everything, whether domestic, municipal or national, stood out before their inspired and burning thought in solid relation to the kingdom of God. — From an address by Dr. Parkhurst, at Union Theological Seminary.

THE BELOIT COMMENCEMENT.

The Commencement of Beloit College, June 17-21, was peculiarly saddened by the drowning of two members of the graduating class—Charles H. Husemon and Henry P. Hay—at Lake Lauderdale. President Eaton's baccalaureate sermon was from the text, "Have I been so long a time with you and hast thou not known Me, Philip?" At the close Dr. Eaton referred to absent classmates, comparing their death to the relief of Death and the Sculptor, by D. C. French, a copy of which has just been placed in the college Art Hall. A simple but touching memorial service took the place of Class Day exercises, with addresses by Professor Blaisdell and Mr. A. E. Fraser of the graduating class.

The address before the Christian Association was given by Rev. J. W. White, and Rev. H. T. Sell also gave an illustrated lecture on the Catacombs of Rome, but the crowning exercises of the week were the presentations of the Fisher and Logan collections. Mr. L. G. Fisher, a former Beloit boy, presented the college with the rare collection of casts from the antique made especially for the Columbian Exposition by the Greek Government. The gift is a memorial to his father, the late Hon. L. G. Fisher, one of the founders and a lifelong trustee of Beloit. In addition to the words of presentation by Mr. Fisher and acceptance by President Eaton, the exercises were historic in character, with addresses by Hon. S. T. Merrill and Professor Emerson.

At the final exercise Mr. Frank G. Logan of Chicago, a valued trustee, transferred to the keeping of the college the magnificent collection which bears his name, the most complete archaeological collection in America, which it has been the life work of Major Rust of Pasadena, Cal., to gather and which was exhibited in the Anthropological Building in Chicago last summer. Mr. Logan eloquently presented his gift, which was received by Dr. Eaton. The final address was by Dr. Gunsaulus.

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THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 28 June 1894

Number 26

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CONGREGATIONALISM

FOR WHAT DOES IT STAND?

Third edition. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid.

THE portrait of Rev. Dr. C. H. Parkhurst is fittingly placed on the cover page of this issue of our paper in honor of the anniversary of the Declaration of Independence. No American in this generation has inaugurated a greater reform against greater obstacles. Born and bred in Massachusetts, he went from his first pastorate in Lenox to his present charge, the Madison Square Presbyterian Church of New York, in 1880. Succeeding Dr. Howard Crosby as president of the Society for the Prevention of Crime in 1891, he went to work resolutely, systematically and with the skill of a man of affairs to bring to light the corruption of the government of the city. It is probable that in the beginning he had a very inadequate idea of the extent or strength of that corruption. He was laughed at and sneered at. The fact that he was a Christian minister was especially dwelt on as unfitting him for the work of a practical reformer. But respect or fear have taken the place of laughter and sneers. The citizens of New York have been made to realize that

they have been governed by thieves and scoundrels. It is hardly probable that the disclosures already made will result in less than the overthrow of Tammany rule, while, to the honor of Dr. Parkhurst, it cannot be said that he has failed in any way to discharge his duties as pastor of his own church while he has been carrying forward a reform of the greatest importance to the city and the nation.

A young bank officer of Springfield, Mass., was taken to jail last week a confessed thief. He had a fine position with bright prospects. He was popular in society and had a large and growing influence. The case is one of many. The temptation to use the funds of the bank to speculate with overcame him. He did not mean to steal, only to borrow without leave. He was caught by the panic and could not replace what he had taken. It is easy to pronounce the deserved condemnation. It is natural to express the wish to save such young men from ruin. But we fear that the first step in such a downward career is sometimes taken at the invitation of some who would do much to save young men. We have known Christian business men to make offers to young men which they could not accept without secretly breaking the rules of their employers. We have known strong temptations to be thus pressed on ambitious young men to increase their business. Doubtless such offers are sometimes made thoughtlessly. But those who really wish to save young men from falling into dishonor in business often have opportunities to protect them against temptation or to expose them to it, and they sometimes think more of gain than godliness.

Habit in religion does not differ from habit in all else. The mind will soon have its seasons of special illumination and grasp in divine things if we accustom it to stated times of communion with God. The chapter read in the same place, under the same circumstances and at the same hour, with the prayer following, will make a many times deeper self-impression than they would in different and desultory conditions; and the longer the habit is continued and the greater the expectation the more inspiring will be the experience and the richer the feast.

PROGRESS AND PRINCIPLES OF MUNICIPAL REFORM.

Not many years ago—say ten—criticism of the government of our municipalities was confined to writers of articles in the encyclopedias and reviews and to the men who were returning from the pursuit of truth in European universities or from visits in cities whose affairs they had studied with some care. Fortunately, many of these observers had the ability to state their facts and convictions in a popular way, and, through the great circulation and standing of the monthly magazines in which their opinions were printed, the good seed was

sown broadcast and much of it fell on good soil. Among those who have helped in this way Prof. R. T. Ely, Albert Shaw, Hon. Andrew D. White and E. L. Godkin have been prominent and deserve especial credit.

With the publication of Prof. James Bryce's book, *The American Commonwealth*, and its perusal by so many thoughtful readers, there came to many a first, and to others a renewed, realization of the depth to which we had fallen and a sense of shame that the chief blot upon our national escutcheon was the failure of municipal government "for the people, of the people and by the people."

Dr. Parkhurst's elevation, in 1891, to the presidency of the New York Society for the Prevention of Crime, his scathing charges against the police and inflexible determination to cleanse the city, together with the speedy organization of the City Club and its many auxiliary Good Government Clubs, marked another decided advance of popular interest and co-operation.

Then came the epoch-marking conference at Philadelphia last January, which we reported at length in our issue of Feb. 5. A stenographic report has since been issued by the local municipal league which, together with the very complete bibliography accompanying it, is by far the best single book on the subject known to us. It can be had by addressing Clinton R. Woodruff, care Municipal League, Philadelphia, and inclosing seventy-five cents. At this conference steps were taken to perfect a national organization, and this was effected in New York, May 28, 29, by the adoption of a sensible, broad constitution and the election of a board of officials which inspires trust and hope. How broad the sweep of the movement has been during the past three years may be inferred from the fact that there are at least forty-six organizations, with not less than 10,000 members, scattered throughout the country from Boston to Tacoma in twenty-nine towns or cities, which organizations, under various names but with one motive, have for their *raison d'être* the purification of municipal politics and life and the maintenance of a system of rational, prudent administration of city business. Some of the cities, like Cambridge, are veterans in the reform. Others, like Kansas City and Grand Rapids, are beginners. Noticeable, and entirely natural and commendable, is the co-operation of women in the reform in not a few of the cities.

The principles held by most of the students of municipal reform today may be inferred from the amendments to the constitution of New York State which the City Club of New York has presented for the consideration of and adoption by the convention to amend the constitution, now in session in Albany. These resolutions were only passed after a prolonged, thorough discussion, and they already have been the text of respectful debate before the convention's committee on cities and in the newspapers of the State:

No city shall hereafter be incorporated by special law. The Legislature shall enact general laws for the organization and government of cities under an appropriate classification, so that cities of the same class shall possess similar powers and be subject to similar restrictions. Cities heretofore incorporated and organized may become organized under such general laws whenever a majority of the electors of any such city voting thereon at any special or general election shall vote in favor thereof; and such general laws shall make provision whereby the question of the organization of any such city under the general law applicable thereto may from time to time be submitted to the electors therein. Such general laws shall in all cases provide for a common council, which shall have legislative power for municipal purposes, and that in each city organized thereunder, which by the last preceding Federal or State census had more than 800,000 inhabitants, the members of the common council shall be elected on a general ticket from the whole city, and in such manner that there shall be minority or proportional representation in such council, and provision shall also be made whereby any other city may elect the members of its common council on a general ticket from the whole city and in such manner that there shall be minority or proportional representation in such council, provided the majority of the qualified electors of such city voting thereon at any general or special election vote in favor thereof.

When any city shall have organized under a general law, no law thereafter passed by the Legislature for a municipal purpose shall take effect in such city unless the same be accepted and approved by the local authorities thereof. The Legislature shall provide by appropriate legislation methods by which a city organized under any general law may amend its charter subject to the provisions of the constitution. No law hereafter passed by the Legislature for a municipal purpose shall take effect in any city heretofore organized unless the same be accepted and approved by the local authorities of such cities.

The duty of the patriot today is to set his own municipal home in order. Partisanship along lines of cleavage that are conscientiously maintained on questions of national policy has no place in city or town business. Capability and honesty are the elements to be sought for, not zeal for party or the welfare of the State or national party machine, and the man who denies this is a traitor to his own best interests, to his fellowmen, to his country, and he with those who agree with him are responsible for the municipal oligarchs and deeds that are now being brought to light in New York, Philadelphia, Boston and Portland.

A SONG OF DEGREES.

The season of college Commencements is at hand, and with it the signing and bestowal of diplomas, earned and honorary, such as the season regularly brings. The new made bachelors will deliver their orations, and the doctors make their pilgrimage to acknowledge their honors, and in the newspapers there will be the annual song of degrees which interests so large a number of the educated people of the land and swells into larger volume year by year.

It has been remarked that the American people are peculiarly fond of titles and distinctions. The wealthy heiress who goes abroad to catch a lord for a husband, the multiplicity of military titles in certain parts of the land, the grandiloquent nomenclature of labor organizations and secret societies—all are instances which help to lend color to the accusation, and the eagerness for cheap doctorates which some ministers have shown has not escaped its share of ridicule. We doubt whether the census of 1890 has taken adequate account of the remarkable increase of doctors of philosophy in the last decade. Some of the denominational colleges, it appears, lay down a course of home study, more or less comprehensive, in literature, history and philosophy. To this the pastor devotes himself

in the intervals of parish work. Having finished his course, and simultaneously kept the faith, he repairs to the college town, is examined, and returns home to be thenceforth known to his admiring parishioners and the reporter of the village newspaper as "Doctor" Brown, or Jones, or Robinson, and perhaps even placards himself with full Ph. D. on the front of the church in which he ministers. The story is told of two imperfectly literate men who stood one day before a church building slowly spelling out the information given upon such a sign. "What's the minister's name?" asked one. "It's a queer name, anyhow," answered the other, "he spells it P. H. D."

Our best colleges are beginning to discover that it does not pay to cheapen the honors which they are allowed to bestow. There is hardly a better test of scholarly standing for an institution than the estimate which its managers put upon themselves in the distribution of degrees. If they trade upon the vanity of the rich or influential, or cheapen their examinations in order to multiply friends and students, the atmosphere in which alone the highest scholarship bears fruit will almost certainly be lacking. Such institutions help to justify that characterization of our institutions of learning by which some wag divided them into "schools and parochial schools, colleges and denominational universities."

So far, indeed, as the well informed in matters educational are concerned there is little actual deceit. There is a well understood sliding scale for the estimation of degrees according to the standing of the colleges which bestow them. The fraud is a fraud upon ignorance. If it largely fails of its effect, if men laugh at clerical vanity and estimate the man in the pulpit by his manliness in daily life, without taking much account of the titles he affixes to his name, it is because they have learned the difference between the man who carries a title and the title which is expected to carry a man. It must always be remembered that the doctorate is a distinction, and precisely in proportion as it becomes common it inevitably becomes commonplace.

In all this we are not disparaging titles of honor as distinguished from mere honorary titles. From the point of view of the individual the question seems to us extremely simple. An honorary degree coming unsolicited from an institution of the first class, or from one's own Alma Mater, or from the institution, large or small, whose influence is dominant in the neighborhood in which our work is done, is a title of honor and should be welcomed. But he who personally solicits a degree, or pulls wires, or works through friends, or hunts the distant West for what the East denies, or seeks an easy doctorate at the expense of a cheap examination, can hardly reckon on retaining the respect of thinking men, however he may succeed in reckoning with his own conscience.

We advise the recipients of honors, therefore, not to be too much elated. A title of honor is a claim upon a man which he must be prepared to meet in full. It is wise to be modest, and it is well to let the world discover for itself the fitness of the new title and begin to use it of its own free will. Too much assistance bespeaks an undue estimate of personal dignity. And we advise the yet untitled to be patient. The mill that supplies degrees is not worn out or broken. Every year it grinds its grist. He

who fully earns the honor will probably obtain it in due course of time; and they who most deserve it will probably be most indifferent whether it comes or not.

THE NEED OF CHRISTIANS IN PUBLIC LIFE.

It is not very long since a man who at that time was eminent in this country declared publicly that there is no room for the Golden Rule in politics. If it be sadly and dangerously significant that such a man should have made such an utterance, it is reassuring to note both that his remark was received with a vigorous chorus of disapproval and that it has become evident that there is no longer a place for him in politics. No candid student of our public life will deny that many of our most eminent and successful public men have been and are truly Christian men.

Nevertheless there certainly is a common impression that public life is hostile to religious development, and this impression has considerable foundation in present conditions. But this is not because such life is necessarily evil but only because it has become corrupted and is controlled largely by unscrupulous men. When the Christian men of any State or any town are willing to work harmoniously and energetically for the best ends, disregarding petty partisanship and side issues and aiming to promote sound, practical righteousness in civil and political affairs, they can have their way. But one or two spasmodic victories are of little use. There must be persistent watchfulness and effort.

Christian men ought to consider faithfulness to every public duty to be specially obligatory. We are bound in the divine sight to help save our country. We cannot safely try to escape from the obligations growing out of the solidarity of the race and concern ourselves merely with our personal interests. We ought not to consent to do so. It is as truly the duty of the loyal servant of Jesus Christ to show his loyalty in the caucus, at the polls, in the legislature, on the political platform, and in every place where he can influence public opinion, as in church or prayer meeting. Just at present there is too much reason to believe that low and even corrupt views of public life are exceptionally prevalent among our officials. But also there are signs of coming reform.

THE WEEK IN REVIEW.

When we wrote as we did last week respecting the bill before the Massachusetts Legislature permitting the experiment of controlling the liquor traffic in certain towns on the Norwegian plan we knew that the bill had to pass one more stage in the Senate—passage to engrossment—before it went to the governor, but the size of the majority for it on the next to the last vote and information which we had respecting the matter made us confident that by the time our words were read they would be justified. The facts, as we write now, are against us, but we withdraw nothing that was said respecting the quality or quantity of the labor that all but secured the desired result. Some time between June 15th and 19th certain senators who voted for the bill changed their intentions, we hope with good motives and for reasons concerning which they can answer to their constituencies at the next election. On the 19th, by a vote of twenty to thirteen, after the rejection

tion of amendments offered by the friends of the bill, the Senate refused to order the bill engrossed and referred the question to the next General Court, and the following day refused to reconsider by a vote of seven-teen to sixteen.

The point to be emphasized just now is that, because of an agreement in policy between those who dispute the right of the State to issue licenses for the sale of liquor and those who receive and profit by such licenses, many towns and cities in the State will have the present license system fastened upon them when they might have tried a system which, we have sufficient reason to believe, would have eliminated many pernicious factors of the liquor trade. The friends of the bill had accepted amendments which had eliminated from the bill that which might have made it militate against the permanence of the prohibitory policy in certain cities, the last thing the friends of the bill desired to alter. A discriminating public will place the responsibility for the continuance of the *worst* where there might have been the *better*.

Our New York correspondent describes the revelations of the week in that city's legislative probing of the depths of iniquity and blackmail. Described in a phrase, it is a story of brigandage in which respectable business men have been the victims. There are certain facts in Boston's life that, to our mind, need an equally thorough disclosure. We are profoundly thankful that the Board of Police Commissioners has issued orders to the police to exterminate the houses of ill-fame and it is a blessing that in this work the police are to have the assistance and critical supervision of the Watch and Ward Society and the Municipal League. But there is another form of brutality which flourishes in this city as in no other place in this country today, and that is the business of prize fighting. Our authority for this is twofold—our own examination of the files of the press of the country and the open boast of the organ of crime and vice that Boston is the Mecca toward which all of the fighters of the country are turning for the opportunity to win money and notoriety. This fact exists, not because of any laxity in the State law. The police deny that they are responsible for it, and throw it back upon the committee of the Board of Aldermen which issues the licenses, and until the latter body purges itself of this charge we shall be compelled to believe it, the more since an interview with one of its members reflects such peculiarly low ethical standards and misapprehension of the will of the community. We deny that the majority of Boston's citizens enjoy genuine boxing, much less brutal fighting, yet night after night and week after week the latter is witnessed in the Casino.

Philadelphia's mayor has promptly begun an investigation of the alleged venality of one of its thirty-three police lieutenants, thirty-two of his comrades being compelled to undergo trial with him in order that he may be smoked out. Pittsburg, Pa., also is on the verge of an exposure similar to New York's, and the charges made by reputable Republican officials—federal and county—in Portland, Me., against the Republican politicians and officials charged with the enforcement of the Maine liquor law are too bold and unsparing to be smothered or ignored. Hence that city is also

preparing for a washing of soiled municipal linen. In Troy, N. Y., the trial of Bat Shea for the murder of Robert Ross at the last municipal election is progressing, and the State has found many witnesses to testify that Shea fired the shot that killed the man who was defending the purity of the ballot box.

Our Washington correspondent's description of events at the national capital is suggestive. Measures and men intimately identified with education, science and philanthropy have not much to hope for from such a Congress. Secretary Carlisle has succeeded in driving the exceptionally well-equipped head of the Coast Survey, Prof. T. C. Mendenhall, into resigning, he reluctantly giving up his service of the nation to accept the presidency of the Worcester Polytechnic Institute, where he can, at least, be sure of exemption from the attempts of politicians to put their satellites in places that should be filled by educated men. In the House the fate of the anti-lottery bill, passed by the Senate a few weeks since, rests now with the committee on the judiciary, which is apathetic, if not hostile. If that committee can be made to realize by petitions that the decent people of the country demand the passage of the law, it can be reported favorably to the House, but that should be done quickly and before the House and Senate get to wrangling over the adjustment of their differences on the tariff and appropriations, for with these out of the way a speedy adjournment is probable.

Just here is the opportunity for commenting on the aspect of the monopoly question, which, beyond doubt, is alarming. The dispersion of news from Washington, in the main, is performed by two great agencies. Special correspondents furnish gossip and partisan interpretations of facts, but for news as to facts the press and people of the country rely upon the United and the Associated Press Associations. It is for their own permanent interest, as well as indispensable to the public, that these associations neither suppress nor distort facts. It has been charged that the Roman Catholics control these agencies. Conclusive proof of this is not forthcoming. It is now asserted that, whereas, when Senators Vest and Gorman attacked the lottery bill in the Senate their action was heralded far and wide, on the contrary, when the bill finally passed the Senate by acclamation, the news was suppressed by these great news agencies and the public only learned of it through dispatches sent by special correspondents to a few papers. We can testify to the fact as it relates to the leading journals of Boston and New York, and we shall hope to have some statement or explanation from the managers of these associations that will enable us to escape the conclusion that a tentacle of the lottery octopus has its grip upon them.

The State of Pennsylvania has been compelled again to use some of its militia to defend property and lives in the mining districts in the western part of the State. That bad feeling still taints Colorado's currents of industrial life is proved by the audacious, villainous, midnight kidnapping of the adjutant general of the State militia from a hotel in Colorado Springs, and his swift, forced transit to the open country, where his captors tarred and feathered him and left him by the roadside awaiting the

Good Samaritan. Governor Waite has offered a reward of \$1,000. Naturally much excitement and feeling followed this desperate deed of vengeance, but information, as we write, is too meager and conflicting to warrant the attempt to assign responsibility or interpret motives. The decision of the American Labor Union to exclude negroes from its membership we refer to elsewhere. The same body has decided to make the cause of the Pullman strikers its own, and has announced that unless the Pullman Company grants the demands of its former employes, the members of the union will be ordered to refuse to move trains in which there are Pullman cars. The Pullman Company shows no signs of relenting and, if the union makes its promise good, the prospect is not pleasant to contemplate.

Great Britain rejoices over the advent of a boy, the offspring of the Duke and Duchess of York. France mourns the death by assassination of her respected, beloved president, M. Sadi-Carnot. Strange are the mutations of time! The new born infant may sit some day upon the throne of Great Britain. Yet only three lives stand between him and immediate accession, and if the sympathizers with Cezare Giovanni Santo, the Italian anarchist who murdered Carnot last Sunday evening, could have their way, how swiftly the lives of Victoria, Albert Edward and George, Duke of York, would be snuffed out. But it is the fond hope of all lovers of justice that the damnable act of Santo may so affect Europe that the profound changes which all governments are to see in the next century may be effected by the wise choice of the majority of the people using peaceful, constitutional methods. Indeed, it is hardly conceivable that the assassination can do aught but create a revulsion that will injure anarchy far more than established forms of government, and indeed it is likely to tighten some bonds which might with justice be loosened. The murderer is a young man. He chose for the time and scene of his act the city of Lyons, when it was showing enthusiastically its regard for the nation's chosen executive. He used the ancient weapon so dear to traitors—the dagger. As in Lincoln's case, the theater is an important part of the scenic background for the tragedy, for, though killed in the street, it was from the stage of the Grand Theater, crowded with the best citizens awaiting the entrance of the presidential party, that the first official announcement of the cruel deed was made. Tumult and passionate expressions of grief and hatred of Italy and the murderer followed. The Italian consulate was protected but with difficulty. The scenes and consternation in Paris, when the news came, may be imagined. France owes much to her dead executive. His administration has been one that has won him an unusual degree of respect at home and abroad, chiefly because of his integrity and judicial temperament rather than because of his brilliant schemes or achievements as a foe of France's enemies without. A period of grave portent is before France. The republic spared not bloodshed when self-constituted kings stood in her way. She now has the task of surviving the shock of assault from those who deny the right of representatives of the people to select executives of the popular will. Genuine expressions of grief and sympathy from potentates and legislatures have poured in upon the stricken nation and family, the national

legislatures of Italy and the United States adjourning for a day as a tribute of grief and respect.

As a result of Germany's protest and intervention the treaty between Great Britain and Belgium will not become effective save in a modified form, which gives to Great Britain the right to build telegraph and railroad lines over the territory set off from the Congo Free State, but does not give her sole control or absolute possession. This is considerable of a rebuff to England, yet she retains the essential thing desired, and by the new arrangement France is not pacified since England's grant to the Congo Free State is still part of the scheme, and this makes the chance of conflict between French and Belgian troops near the headwaters of the Nile still a possibility. The passage of the civil marriage bill by the upper house of the Hungarian parliament is an event of singular importance to Protestants and Roman Catholics, especially since it is the omen of other laws that will seal forever, it is to be hoped, the separation between church and state in Hungary. Every effort has been made by the papacy to defeat this law. Defeated again and again in the popular house, the House of Magnates has been the bulwark of the church and twice, if not thrice, has denied the demands of the people. On the day of the victory the ecclesiastics opened their churches to pray for the defeat of the bill, but the imperial influence, at last heartily joined to the will of the populace, routed the clerical forces and a new era of freedom dawned in the land of Kossuth.

China is suffering the terrible ravages of the plague, Hong Kong, where business is at a standstill, being especially afflicted. The Flowery Kingdom also is threatened with the loss of Corea. That is to say, if it be true, as reported, that the King of Corea has fled to Japan to escape from a rebellious people, and if, in return, the mikado has sent troops to subdue the rebels, it would be necessary for China to assert her claim to Corea as a province and her right as over against Japan to settle internecine troubles. But at last reports Japan and Corea were far from friendly, diplomatic relations having ceased, and the diplomats at Washington place little credence in the reports from Shanghai. We do know, however, that the presence of our cruiser Baltimore in the harbor of Seoul did much to ease the situation of the foreigners there, and there is no reason for discounting the reports of a grave situation in Corea and the frail tenure of the present ruler. China's new treaty with Mexico, if ratified, as there is every reason to think it soon will be, will, it is thought, relieve the situation somewhat in our domain along the Pacific. Organized labor does not dictate legislation in our sister republic as much as it does with us, and a republic that has prospered under the presidency of a full-blooded Indian is not as averse to the immigration of the Mongolians as ours has been. We still have a problem of deportation to solve despite the large registration of Chinese during the past six months. Several thousand refused to comply with the law and Secretary Carlisle has no funds with which to begin the work of arresting and deporting them.

"Opportunity surrendered to duty is the crown of the patriot," says ex-Senator Dawes.

Opportunity surrendered to booty is the shame of the municipal politician.

IN BRIEF.

The article by Mr. Albert Shaw in this issue will widen the horizon of some of our readers, West as well as East. No New Englander, after reading it candidly, will be inclined to abate its expressions of confidence in the intelligence and honesty of the people of the West.

Even Tammany resents the report that the disgraced Kentucky congressman is to address the sachems on the Fourth of July.

Dr. A. H. Bradford's baccalaureate sermon at Rutgers College was a timely, trenchant discussion of the duty of the educated man to help solve the problems of municipal government, and the portent to Christianity and the preservation of national ideals from present municipal evils. College men must be enlisted in this reform.

The memorial window to Phillips Brooks in St. Margaret's Church, Westminster, has been completed and inscribed with a Latin elegiac quatrain by the Archbishop of Canterbury, which, rendered into English, reads:

Fervid in eloquence, thou hadst the skill
With truth divine each serious mind to fill.
We seek thee in the shrine thy voice could sway,
We seek thee, by thy Master called away.

When a bill is pending in Congress in which you have great interest, believing it will affect the moral welfare of the country, you write to your representative presenting arguments to him to vote as you think he ought to vote. When he has done good service in that way, don't forget to let him know your appreciation of what he has done. A good man values the support of his constituents.

At this season, when school and college interests are uppermost, the influence of Christian teachers may well be considered. On the other hand, the value of Christian students in a school should not be forgotten. At a recent examination a candidate for the ministry testified that his religious interest was awakened by the fidelity and sincerity of the Christian pupils under his instruction.

In the First Church, Lincoln, Neb., a new use is made of the *Congregationalist* Services. On communion Sundays they are substituted for the sermon with good results. A hot weather custom in some of the Western churches is the placing in the vestibule of a large box of fans, to which people help themselves as they enter. It is to be hoped that the supply does not have to be renewed every Sunday.

Ninety-three years ago on June 14 Benedict Arnold died in a rude garret in a suburb of London. As a traitor he suffered the just reward of isolation and the rebukes of a sometime despised but ever sensitive conscience. There be traitors today in Washington, in New York, in Boston—men who, though they do not offer a West Point to the British, just as truly betray their country into the hands of the monopolies and the vicious.

The new pastor of Pilgrim Church, St. Louis, at his first communion service with his people, June 17, received twenty-six members into fellowship. One of these was brought to Christ through the first sermon the pastor preached, from the text, "We would see Jesus," before accepting the call which had been tendered him. No one could ask for a trial sermon better proving a preacher's fitness than one which brought forth such fruit.

The railway employes federated under the name of the American Railway Union voted last week to exclude negroes from membership. This action, following so soon upon the similar proscription by the League of American Wheelmen, is a sad commentary upon the real state of feeling in the North and is not

conducive to very much enthusiasm as one prepares to listen to the conventional Fourth of July oration on our nation's breadth of sympathy for all men and our exemption from caste distinctions.

The ears of the ritualists in the Protestant Episcopal fold must be tingling. Bishop Paret of Maryland recently freed his mind at the diocesan convention respecting the disobedience and low ethical standards of those of his ultra-ritualistic clergy who disobey or evade the plain rules of the church, and now comes Bishop Potter contrasting the acts and policy of Bishop Huntington with the "vulgar, meretricious and theatrical imitations" of the Roman ritual by many of the clergy, whom he describes as votaries insensibly but surely returning to "essential paganism," "enslaved by the cheap toys of a bedizened ceremonialism."

If Dr. Parkhurst could see all the tributes to himself with which the secular papers teem his pulse would, doubtless, beat a little faster even in the solitudes of Switzerland, whither he has gone for his annual rest. This well-deserved compliment is from the *Boston Transcript*:

If Tammany is defeated at the next election and the New York police so purged of rottenness as to warrant the term of the "finest," it will be chiefly owing to the indefatigable, courageous and self-denying labors of the Yankee minister of the gospel who was so despaired when he set out upon his crusade against official iniquity in New York City.

Evidently the ethical standards of English educators are not uniform. The provost of Eton College told Lord Rosebery publicly, prior to the Derby, that he hoped that the premier's horse Ladas would win—win for its owner's sake and for the sake of Eton. Dr. Percival, head master of Rugby, says that Lord Rosebery's example is most pernicious. John Burns's opinion of Lord Rosebery's attitude is inferable from his statement that

Greater than Cincinnatus, more powerful than Cromwell, would be that man who could wreck every race stand and convert into cultivable land every race course, the existence of which inflicts upon horses great cruelty and depraves men to a lower level than the brute beast.

Few American women have as warm a place in the hearts of their fellow-citizens as Miss Frances Willard, and on her return to this country after considerable time spent abroad she received in New York and Boston an enthusiastic welcome which will be repeated wherever she goes. Last Saturday the Massachusetts W. C. T. U. gave a breakfast in her honor at the Vendome Hotel in this city, which was attended by a company great in numbers and character. Mrs. Livermore received with Miss Willard, and Hon. Neal Dow was first among many honored guests well known in temperance reform. The intense heat made the crush almost unbearable, but could not repress the enthusiasm which found expression, not only in the public addresses, but in hundreds of affectionate welcomes addressed personally to Miss Willard.

In these days of reflection upon the victories of the War for Independence, it is well to remember that we have a small standing army, 25,000 strong, which has spiritual needs. Many of the soldiers are in posts far removed from civilization and exposed to temptations of a peculiar character. There is a society, with headquarters at 82 Nassau Street, New York City, known as the United States Army Aid Association, which is non-sectarian, dependent upon voluntary gifts for support, and that endeavors to promote temperance, develop Christian faith and courage among the soldiers, encourage Sunday observance at the army posts and hold up the hands of the chaplains. A very appropriate way to celebrate Fourth of July would be to send a check to this association.

Rev. Father Scully of Cambridge was chaplain of the Massachusetts Ninth Regiment in the Civil War. On the 17th of June he gathered his old comrades around him at Cambridge, and though there was feasting and fun the worship of God was not forgotten and superbly loyal tributes to country were paid by the Irish Catholics present. We have not the slightest doubt that Father Scully was justified in saying that if another war should come for the defense of the nation there would be a regiment of parochial schoolboys from his parish, and, added the venerable priest, "I say in all seriousness, and I think I know my religion, that if the Pope were against us as a temporal ruler the parochial schoolboys would fight for America." There is too much pessimism abroad concerning the lack of patriotism in the man who was born in Ireland, Italy or Germany, too much quiet assumption that English blood is the *sine qua non* of loyalty. Rev. Dr. E. G. Porter, in his address before the Bunker Hill Association on the 17th, testified that his contact with the foreign born population of the North End in Boston had given him surest confidence in the future of the country, for in no set of children had he found such fervor of love, such interest in the incidents of the Revolution, such delight in the literature and scenes of Lexington and Concord, as in those children in the North End schools. Here is an extract from the essay of a Russian Jewish boy written after a visit to Lexington:

I shall always regret that I was not born in America, where they have liberty, but if ever my new country needs my services in the field I shall be ready to show them my gun as the patriots did at Lexington.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Brighter Prospects.

Amid all the disgusting revelations of blackest rascality brought out by the Senate investigating committee—each day's work deepening the dye—there is this one comforting thing: this proved rottenness, not of the police department alone, but of the city government as a whole, with notable exceptions in all departments, is for once not accepted by the citizens of either party as a matter of course, of which everybody was just as well convinced before the investigation and for the overthrow of which nothing can be done. The usual temper of New York under all the hideous wrongs she suffers is strangely lethargic. What can be stranger than to see a city like this, with all its wealth, intelligence, enterprise and virtue, tamely submitting to the despotic rule of a gang of foreigners, for the most part densely ignorant, of the lowest tastes and most vicious lives, without capacity to understand the principles, object or value of good government, and with no use for any government, except as it may fill their pockets and meet the cost of their vices? Yet so it has been for years, to the disgrace of the metropolis and the deep humiliation of its best citizens.

The Czar of Russia rules that empire not more autocratically than this city, largely the State and in no small degree the nation have been tyrannized over by the self-appointed "boss," just now gone over seas, a frightened fugitive from justice. "How do you account for this tame subserviency? How is it that your millionaires, so openly robbed, do not rise in their wrath and drive such scoundrels into the sea?" These and similar questions are often asked, and the answers are various. The people are too much disgusted with politics, as they see it, to descend to its "dirty work," even for the city's regeneration. At least 30,000 qualified voters of a single party never go

near the polls. The men of largest wealth, it is said, are not the chief sufferers. Their power enables them to dictate their own terms to tax-gatherers and all that ilk, who know well that resistance to such dictation would speedily end their career. "Anything to keep matters quiet" is their motto. The mass of the public are busy, each with his own affairs, forgetting too often that his duty as a citizen is pre-eminently his own affair.

New York's merchants and traders, as a body, are not looking upon the city as their permanent home. They have set their mark at a certain sum. When they acquire that they are going—though they never go—back to the old homestead to enjoy their fortune. They say, "Yes, it's a fearful state of things here, but in spite of all the robberies and rascalities the fortune I seek can be piled up in — years, and then I've no further use for New York." Such a state of mind does not tend to make reformers. And everywhere is manifest a fatalistic feeling—a conviction that the present state of things is inevitable and the sensible way is to submit to it with the best grace possible. The New Yorker has done this now so long that "custom hath made it in him a property of easiness." But it looks as if an end to this apathy were coming. Once, in Tweed's time, the people rose and showed themselves, after all, masters of the situation. Tammany is vastly stronger now than it was then, but so also are the people, and many are hoping for a revolution in the autumn which shall eclipse that which sent the Tweed gang to their doom. So let it be.

The C. H. T. S.

The home missionary society's officers came back from the annual meeting well pleased with the ovation given to the great gathering in Omaha. The feeling of strangeness caused by the absence of so many familiar Eastern faces soon passed away before the warm Western welcome of newer, but equally earnest, friends, who could not seem to devise ways enough to express their generous interest in the cause. They had seen, and were seeing, at short range, so many blessed results of home missions all around them that argument was not needed to commend the work and workers to their confidence and love. Only the return of business prosperity is needed to prove by offerings after the genuine Western style the warm place which the society holds in the esteem of the pastors and Christian business men of "the great and growing West." There comes a unanimous verdict of admiration of the meeting of the woman's department—its skillful management and its solid contents. Special mention is made of the part taken in the exercises by one of the women editors of the *Congregationalist*, bringing salutations from the East. That modest person shall be spared a repetition here of laudations that would deeply crimson her cheeks.

Death's Doings.

A death that is deeply felt here, and will be felt more and more in many circles—political, literary, social and beneficent—is that of William Walter Phelps. A staunch friend and liberal benefactor of Yale, he was a great favorite of her alumni association here. More than thirty years of unquestioned purity and integrity in public life, of wise beneficence in the most useful private walks, endeared him to all lovers of good men and have left a shining example in world-wide contrast with the

devious ways of too many politicians hereabouts. A few more such men might save even a city like this. Another death, not in mature years but in early manhood, and not in public but in strictly private life, will awaken deep sympathy in the wide circle of friends of Secretary Kncaid of the C. H. M. S. His younger son, Edgar C., whose sinking condition kept the doctor from the annual meeting in Omaha, died on the morning of June 22, thus disappointing the hopes not only of his parents, but of all who knew the young man, for an active life of Christian usefulness, of which he had already given promise. Work enough to satisfy the noblest ambition awaits him in that higher sphere, with time enough for its largest execution.

HUNTINGTON.

FROM WASHINGTON.

Shameful Treatment of the Indians.

The treatment of the Indian Bureau by the House of Representatives, upon which the *Congregationalist* has already animadverted very properly, appears worse the more closely it is examined, and has aroused a great deal of indignation in many quarters here. Congress has often shown a disposition to cripple the Indian service, but never before to such an extent as now. The reason is simply that now for the first time the supervision of Indian affairs in the House is placed in the hands of Mr. Holman, an honest and upright man, but a professional "economist," in whom economy has become a monomania and degenerated into chronic "cheeseparing" and penuriousness. No matter how small an appropriation may be when it enters Mr. Holman's committee-room, when it comes out it is sure to be smaller still. So, although this year, for the first time in many years, there was a decrease in the appropriations for Indian education, the committee recommended a still smaller amount, the cut amounting to about ten or twelve per cent., and the bill was finally passed very nearly as reported by the committee. It leaves out the usual provision for the incidental expenses of the board of Indian commissioners—of which President Gates of Amherst is president and General Whittlesey of Washington secretary—an unhandsome discourtesy to one of the most useful adjuncts of the public service, the members of which do a great deal of important work and receive no salary.

In cutting down the salary of the superintendent of Indian schools, Mr. W. N. Hallman of Washington, the committee and the House may have intended to slap the civil service reform people as well as the Indian Bureau, because Mr. Hallman, besides being exceptionally well fitted for his present position by reason of his long experience in kindergarten and primary work, and manifesting the greatest enthusiasm and interest in the educational development of the Indians, has also given evidence of a marked preference for civil service reform methods in his department. It should not be overlooked, further, that the bill as passed cuts down the salaries of several superintendents of training schools and also those of the Indian police, a branch of the bureau which has done invaluable service and has always been hard worked and underpaid. The Senate, it is believed, will correct a good many of these injustices and it is not unlikely that the House will recede from most of them in conference, as the House generally does

when it comes into collision with the Senate. The provision for the transfer of the Indian warehouse from New York to Chicago, by the way, was finally stricken from the bill on a point of order at the last moment.

The Dickering Between House and Senate.

Although, as predicted, the sugar trust investigation committee of the Senate has not accomplished the specific object of its search and bids fair to end its career in as commonplace a manner as its numerous predecessors, it has done some good indirectly by calling public attention anew to the loose political morality prevailing in legislative circles. The testimony of Mr. Havemeyer and other outsiders throws a glaring side light on the "business" of politics, and proves the charge, which has often been alleged, that the managers of both political parties are accustomed to receive large sums of money from individuals and corporations, in return for which there is an expressed or implied promise to reciprocate by legislation favorable to the contributors. The painfully frank statement of the case by Mr. Havemeyer has created an angry feeling among the House Democrats, who were originally opposed to the sugar duty and bounty and who carried through free sugar in the Wilson bill, and they threaten to tear the Senate's sugar schedule to pieces when it comes back to the House. It is safe to predict that they will do nothing of the kind. "The sons of Zeruiah be too hard" for them. The sons of Zeruiah, in this case, are the Senate Democrats, the President and Cabinet, and the manufacturers and trusts, all of whom desire the bill to go through in substantially its present shape; and if any of the House members manifest a strikingly rebellious disposition the screws will be put on them at once by the high party chieftains and they will be turned out of doors and sent into retirement. The war against such will be carried even into their own districts. This is beginning to be well understood, and, in consequence, it is quite probable that the loud talk of fighting the Senate bill in the House will end in words. The bill will probably pass the Senate within the next few days and get through the House and conference committee within two or three weeks thereafter. A few slight changes have been made in the bill during the past week, but in effect it is the same measure that was reported by the finance committee after such long and painful labor, and that is about as much like the original Wilson bill as pork is like pig iron.

Progress of Legislation.

The House has passed Mr. Hatch's anti-options bill by a majority of about two to one. This was expected and it created no excitement. The various interests affected have made no fight against the bill this year, apparently believing either that it will fail of passage in the Senate, as usual, or that it will prove innocuous in its practical operation. The latter supposition is probably true. In view of the manifold failures of similar laws to regulate trade—as, for instance, with regard to railway pools, trusts, lotteries, pool-selling, etc.—it is hardly to be wondered at that the dealers in grain and cotton futures should expect to be able to find some way to crawl out of the law if it be enacted.

None of the appropriation bills have been acted upon by the Senate, and therefore it will be necessary to pass a resolution extending the provisions of the current ap-

propriations after the end of the fiscal year on June 30 until the new budget can be adopted. Meanwhile, the gold reserve in the Treasury has run down to the lowest point in its history, and all the financial officers of the government, not to put too fine a point on it, are as blue as indigo. Financially, the administration really does not know what to do next, and it seems to have settled down to the fatalistic principle of waiting in calm despair for whatever may happen.

June 23.

C. S. E.

FROM THE INTERIOR.

Sunday School Gatherings

Evanston has of late been conspicuous for the courtesy she has shown Sunday school workers. First came her welcome to the Chicago Congregational Association, June 16, at the Congregational church, where, as usual, the ladies furnished an elegant banquet. In the afternoon two excellent addresses on How to Promote a Taste for Good Reading Among Our Young People, by Rev. H. T. Sell and Miss Harrison, were followed by a short but interesting discussion. Two other addresses were made on How to Keep the Young People in the Sunday School, by Mr. W. H. French and E. B. Smith, Esq., both men whose experience and success justified the advice they gave. Monday evening the Baptist church opened its doors to the Sunday school superintendents and teachers of Cook County. The exercises consisted of reports, especially concerning the model Sunday school building which attracted so much attention during the fair, and an address on the power which teachers need by B. F. Jacobs. As all denominations were represented the attendance was large, but not so large that the women of Evanston's seven churches were not able to feed them all and give them a royal welcome in addition. The smaller gathering was the more profitable, inasmuch as the preparation for it was more carefully made and less time allowed to go to waste in reports which took time belonging to other matters. This is due to no single person more than to Mr. Sell, whose genius for planning Sunday school gatherings made him so popular as our district Sunday school superintendent and has given him his success as a pastor at Auburn Park, where his church has just been enlarged and rededicated with all bills paid.

Prendergast Again.

Contrary to their expectations, the defendants of the murderer of the late mayor were unable to persuade Judge Payne that the hot weather and the desire of counsel to enjoy a vacation constituted a reason in law for deferring the trial of this criminal till September. As soon as a jury is obtained the trial for insanity will begin, so that it will soon be decided whether the man is to hang or to go to an asylum. Neither the prisoner nor those who have followed the case from the beginning believe in the plea for insanity. Why it should be introduced, at all is one of the mysteries into which the ordinary mortal cannot easily penetrate.

The Trouble at Pullman and in the Coal Fields.

The strike at Pullman is not yet ended, the men say because the managers refuse to arbitrate, the managers because the men refuse to go to work. The managers say they have nothing to arbitrate, that they have determined the amount of wages which can be paid, and that when the men accept them

any difficulties or misunderstandings which have existed can be adjusted or explained. Meanwhile, other bodies of workmen delight to pass resolutions condemnatory of Mr. Pullman and of all who sympathize with him. As an instance of the extent to which bitterness of feeling runs, it may be mentioned that, inasmuch as Mr. Lyman Gage, the president of the First National Bank, declined to contribute for the support of the Pullman strikers, it was resolved in the Labor Assembly that the First National should be boycotted and that the funds which labor had deposited in this bank should be withdrawn. It is thought that the backbone of the strike in the coal mines of this and the adjoining States is broken. Not all have returned to work. There is still a great deal of ugly feeling among the Italians, Poles, etc., especially against those who have desired to take the vacant places or have not been in hearty sympathy with the strike. The scale of wages is not so high as had been demanded, and yet it is not so low as to render it impossible for industrious and prudent miners to live. While the victory is neither with the operators nor with the laborers, it is generally admitted that the strike has not been successful.

The Supreme Court and Gerrymandering.

The case brought before this court has been decided in favor of democracy. The ground of the decision was that owing to the way in which the case had been presented the court could come to no other decision than to dismiss for want of jurisdiction. It is hardly probable that the matter will end here, or that Republicans will consent to go into a fall campaign handicapped by a gerrymander which the best legal counsel declares unconstitutional. We have not yet attained to the corruptions of Tammany, but we are fast approximating thereto, and if the veto by the mayor of the Sunday closing bill be allowed to stand, the gambling houses which are now running at full blast left open, the police permitted, instructed, so it is said, to take part in preventing honest elections and the better class of citizens refrain from going to the primaries and the polls, then ere long we shall need an investigating committee as well as New York. There is little pleasure, therefore, in reporting that according to the last school census the city contains very nearly sixteen hundred thousand people, and is increasing as fast as ever. One of the sad revelations of this census is the neglect of scores of thousands of citizens to vote or even to register so as to be able to vote.

Re-ordination in the Reformed Episcopal Church.

This matter was up for discussion in the triennial convention of this body in Bishop Cheney's church recently. Strange to say, while the feeling in the convention was almost wholly in favor of recognizing ordination in other bodies than the Episcopal as valid, Bishop Cheney favored re-ordination even in the Reformed Church. His idea is that, in serving Episcopalians, one will be better satisfied to be episcopally ordained, although he himself would not deny the validity of ordination by Presbyterians, Congregationalists and Baptists. It should not be forgotten that Bishop Cheney's objection to the Protestant Episcopal Church is not to its laws with reference to its ministry but to its doctrine of baptismal regeneration. Bishop Cheney's opinions were voted down by an overwhelming majority.

FRANKLIN.

Need There Be Cleavage Between East and West?

By Albert Shaw, Editor Review of Reviews.

The occasional rise of issues which assume a sectional character is always to be expected in a country of considerable extent and of diverse resources and interests. Even while the existence of slavery, with its peculiar economic and social concomitants, made so clear a line of cleavage between the North and the South—a line that threatened at one time to extend to the Pacific Ocean—there were also not infrequent evidences of some difference of interest and view that threatened to create sharp and long-continued antagonisms between the Eastern seaboard and the newer States of the Interior. There have been times when the region west of the Rocky Mountains, acquired as a result of the Mexican War, has asserted itself in tones of the most bitter sectional feeling against the Atlantic seaboard. New England and the East, it should be remembered, in the time of the second war against Great Britain, developed a spirit of sectionalism that was carried almost to the point of secession. Sectional talk and feeling in a country like ours is always to be deplored, although its recurrence must of necessity be expected from time to time. The best safeguard against deeply disastrous results from it must always lie in that intimate knowledge of the people and conditions of other sections which will give ground for mutual confidence and respect.

At the present time we are hearing very much concerning a so-called "new sectionalism," which is arraying the West against the East. The geographical line of cleavage is not distinct, though, for convenience, it might be regarded as following the Missouri River to its mouth and thence coinciding with the course of the Mississippi. The demands of the new sectionalism are varied somewhat according to locality. It is out of the more distant parts of this vast Western empire that nearly all the protesting groups known as "industrial armies" have come. It is here that the People's party has arisen with its somewhat elastic program of change. Connected in the public mind, though not in necessary fact, with the Populist movement, is the widespread order known as the Farmers' Alliance, with its demands for the direct loan of money to farmers through governmental subtreasuries, so called. The chief stronghold of the new sectionalism is Colorado and the contiguous silver-producing States and Territories, which make the free coinage of silver the first and almost the only creed in their political platforms, and which charge the East with interested and selfish subservience to a money conspiracy in the interest of an appreciating gold standard.

The demands of these various portions of the West, while not couched in identical terms, would not be very difficult to reduce to a tolerably harmonious platform. The most fortunate circumstance that lightens up a situation which otherwise might grow worse before becoming better is the fact that the reconciliation of differences will lie in the hands of the people who live in that middle wedge of the country between the Alleghany Mountains and the Missouri River. Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota and Iowa are not committed to the doctrines that prevail in Kansas, Nebraska, Dakota, Montana, Colorado and

other far-west States, while on the other hand they are not expressly identified with the point of view of New England, New York, Pennsylvania and the Atlantic seaboard. This middle block of commonwealths, to which mature and established conditions have given something of the conservatism of the East, has also much of the forward-looking and progressive spirit of the newer West. It will in due time help to find a solution and effect a reconciliation.

Meanwhile, for the thoughtful consideration of Eastern men of candor and right feeling, I wish to say a few words respecting the people and the claims that are identified in the Eastern mind with the rise of a new and dangerous sectionalism. In the first place, the East should totally and repentantly abandon the charge that any section of the United States is dominated by an essentially dishonest spirit. The farmers of Kansas and Nebraska are as honest and upright as the farmers of New England. Whatever Europeans may say about the sharp Yankee and the swindling Westerner, let all true Americans hold fast to the simple truth that sterling honesty is characteristic of the plain American people from one ocean to the other. Western farmers who are in debt do not wish to repudiate or to scale down their obligations. I am speaking, of course, concerning a great class and not concerning occasional individuals.

The Eastern press has shown a most unfair and insulting spirit by charging that the Western and Southwestern advocacy of an income tax is designedly and essentially sectional and dishonest, and that it is in effect a Western raid against Eastern frugality and honestly acquired wealth. There are legitimate arguments against an income tax, but this particular argument is at once untenable and dishonorable. The mere fact that large incomes are more frequent in the East than in the West does not give even the shadow of justification for the assertion that an income tax would be sectional in its operation. Our national revenues have been collected in such a manner as to have distributed the burden of federal taxation among the whole people with little regard to distinctions of wealth. In theory there is much to be said for the introduction into the federal revenue system of a third principal source of supply that would tax men in accordance with their ability to pay. As a practical proposition I do not like the income tax; but if a retort were to be made against the Eastern taunt that the West favors an income tax on sectional grounds, I should be tempted to reply that the Eastern demand for free raw materials and protected manufactures is a far more selfish and sectional proposition.

With free raw materials the manufacturing industries of the Atlantic seaboard may compel the Western producer to supply them with the articles that he has to sell at prices that barely return the cost of the labor involved, while in turn they are in a position to compel him to buy the output of their factories. There is no logic nor equity that could possibly justify this demand for a tariff that shall protect manufacturers from foreign competition while placing the producer of so-called raw materials at the mercy of cheap ocean freights

from every clime. The West has begun to see that no fair compromise can well be found between a policy of all-round protection and a policy of all-round free trade.

But it is the money question that is regarded as the most vital one in the regions infected with the "new sectionalism." Quite uniformly in those regions it is the belief that the abandonment of silver by the principal commercial nations has led to a subtle but constant appreciation of gold, with the consequence of a steady decline in the price of staple products. It is just as hard work to produce a bushel of wheat now as it was five years ago and nothing has happened to increase the fertility of the soil, but it now requires hundreds of bushels more of wheat to pay off a thousand dollars of indebtedness than it required several years ago. Perhaps the farmers are wrong, but they believe that this condition of things is due more than anything else to an enhancement in the purchasing power of money. They demand a money which shall keep approximate pace in its purchasing power with the average movement of staple commodities. They do not want wild inflation, nor anything that would resemble a repudiation of debts. There has been a great growth of enlightenment in the West upon the subject of irredeemable paper money, and even the most visionary of the present day advocates of an increased issue of treasury notes, and a wiping out of interest-bearing bonds, do not indulge in the extreme vagaries that were current twenty or twenty-five years ago.

It is the honest belief of the West that, if the United States should resume the free coinage of silver at the ratio of sixteen to one, no disasters to any interest East or West would result. They believe that the effect would be a restoration of normal conditions and that a period of vast prosperity would ensue. I will not say that their arguments convince me, but this I will say with frankness, and, as I believe, with some degree of knowledge upon which to base the assertion: The Western specialists and leaders who make the money question their hobby are more deeply read and more widely informed than most of the Eastern bankers and alleged monetary authorities whose opinions are deferred to and whose alarms are taken so seriously. There is no reason in the nature of things why bankers or money-lenders should be versed in monetary science considered as a branch of public economics, and I am impressed with the belief that Eastern bankers in general know very little about the broad relationship that exists between a good monetary system and a state of general prosperity.

These are subjects which Wall Street opinion ought not to control. The East is wont to affirm that the West is in debt and wants to pay its obligations in cheap money, or else that the West produces silver and wants the nation to provide a market for it. But these are only taunts, not arguments, and the West is quite as fully justified in its intense belief that the East is a creditor region, drawing a money tribute from the young, producing communities of the West, and determined, therefore, to exact its pay in money of the highest possible value, regardless of the real equities of the debt.

Moreover, the silver States make the answer that their principal industry has been ruined and their prosperity crushed by the participation of the East in an international conspiracy of the creditor and money-controlling classes to keep the world's transactions upon the ever narrowing basis of an exclusive gold standard.

The East is a noble region, strong in its sense of honesty and solid character and self-consciousness, and satisfied in the knowledge of its own philanthropies, its own culture and its own high civilization. But some of its worst faults grow out of its greatest virtues. It should be willing to listen and learn, as well as to instruct. It should abandon some of that professional solicitude for righteousness that makes it unwilling to trust in the right-mindedness of other regions. For example, the East must learn absolutely that the Chinese question belongs by right to the Pacific slope and must be settled by the people who live in that section. The East may well continue its noble benefactions to the cause of negro education in the South, but it must, nevertheless, learn to believe that the people of the Southern States, rather than those of the East and North, are charged by divine providence with the working out of the problem of the races in their own communities. It is fast coming to be true, if it is not entirely true, that the West reads and thinks and gives consideration to public questions with more care than the East. It is time, therefore, that the East should abandon its superior and patronizing tone. If either is open to the charge of narrowness and provincialism, it is Harvard rather than the typical Western State university. The East should open its eyes and see how genuine and how resolute is Western manhood, and how much there is to admire and respect in the life and sentiments that prevail in the Western commonwealths.

When the East discovers that it is quite as much to blame as the West for the conditions that have given rise to the existing sectional feeling, the breach will have been more than half closed. The fashion of ridiculing Western movements and ideas should be abandoned. The "industrial armies" need not be taken very seriously, but there is nothing absurd in the demand for irrigation of the arid regions under national auspices, nor is the idea of a limiting of immigration a chimerical one. Mr. Coxey's precise financial method for inaugurating an era of good road building is not likely to receive much favor. But surely no intelligent man who is aware of the advantages that have accrued to France and England from the good roads that have been built in the last half-century can see anything that is otherwise than meritorious in some kind of large public movement for the making of good highways. Even the subtreasury scheme, and the plan of direct government loans to farmers, is not a whit more absurd or extreme than policies which several foreign governments have inaugurated within the past few years.

The West is not going to ruin, and even now in this moment of its seeming restlessness and discontent there is probably a greater diffusion of comfort and of happiness in that portion of the United States than exists anywhere else upon this planet. Its prosperity was so rapid for a time that it perhaps expected too much, has invested borrowed capital too confidently and freely, and has been unduly surprised by a tempo-

rary period of check and reaction. That any serious sectional breach of a permanent nature will grow out of these existing complaints and grievances I cannot for a moment believe. But the sure way to avert any dangerous estrangement lies in the simple recognition of the Western right to its own views, and the right to be heard with confidence and respect.

THE PURITAN AS A SOLDIER.

BY REV. E. M. CHAPMAN, WORCESTER, MASS.

"What the Puritans gave the world was not thought, but action."—Wendell Phillips, Dec. 21, 1855.

This is one of those half-truths that were so characteristic of Wendell Phillips. Yet even its exaggeration may serve as a healthful corrective to the common misconception of the Puritan as primarily a theologian. It would be quite as correct to say that he was primarily a practical politician. Six anniversaries adorn the period from May 30 to July 4, through which we are now passing. Each of the last three centuries claims two. All find their deepest significance in certain traits of the Puritan character.

On July 2, 1644, was fought the battle of Marston Moor, which brought Cromwell into especial prominence as a military leader and gave promise of the vast efficiency to which his Puritan soldiery was to attain. June 14 reminds us how, in the following year, upon the field of Naseby, the theory of absolute and divinely appointed kingship received its deathblow from Puritan pikes and sabers. On June 17 we remember the day when at Bunker Hill the continental militia committed the colonies to war, and July 4 reiterates to each succeeding generation the fact that this war was no mere passing ebullition of discontent, but simply the logical conclusion in the eighteenth century of the principles for which the Puritans of the seventeenth had fought. July 2, the anniversary of Marston Moor, is also the anniversary of the second day of Gettysburg. And May 30, with its emphasis upon the heroism and efficiency of our citizen soldiery, serves as an annual reminder that their chief glory is not merely that they fought and fought surpassingly well, but that they stood ready to die, if need were, for a great cause and an abiding principle.

It was early in the struggle between king and Parliament that Cromwell's eye discerned the present weakness and the future strength of the parliamentary army. If it were to accomplish anything the *personnel* of rank and file must be improved. From that resolve of his the Puritan soldier as a figure in history dates his advent. "Your troops," said Cromwell to Hampden, "are most of them old, decayed serving men and tapsters and such kind of fellows. . . . You must get men of a spirit . . . of a spirit that is likely to go on as far as gentlemen will go, or else you will be beaten still." It was such men that the farmsteads of the eastern counties and the shops of well to do citizens furnished him. "I raised such men," he says, "as had the fear of God before them, as had some conscience in what they did, and from that day forward I must say to you they were never beaten, and wherever they were engaged they beat continually."

It was true enough and the secret of much of their success lay in that clause, "had some conscience in what they did." The typical Puritan of Cromwell's army was highly intelligent, and so rationally submissive to discipline. He was a Calvinist

by conviction, who reckoned himself an instrument for the fulfillment of a divine decree, and therefore had no cause to fear. And he ordered his life in the fear of God, if not in the love of fellowmen. It is doubtful if an army of equal numbers ever existed whose *morale* was so high or whose efficiency was so great. In an age when martial discipline was notoriously lax, and the art of handling large bodies of men with precision was yet in its infancy, we can understand what a veritable Hammer of Thor Cromwell's perfectly trained Ironsides must have proved.

These were the fighting men who, under Cromwell's leadership, faced Rupert's chivalry near Marston Moor on a July evening just two hundred and fifty years ago. They stood upon the left of a line of battle a mile and a half in length. It was already late when the battle was joined. The parliamentary right was at once broken and routed; the center was sadly shattered; Lord Leven, old soldier that he was, rode off to Leeds in despair, and it seemed as though the day were wholly lost. Everywhere but on the left. There Cromwell, with those grave, self-contained troopers of his, was hard at it with the dashing cavalry of Rupert, reckoned one of the most brilliant leaders of horse in Europe. And Rupert was giving ground, slowly at first, but with increasing rapidity as the long, straight swords of the Ironsides fell and fell again with the fatal vigor of a divine judgment, until his broken squadrons were driven back on Willstrop Wood or scattered in headlong flight along the road to York. Rupert's cavalry could rarely be rallied for a second charge, whether victorious or defeated, while the thoroughly disciplined Ironsides, wheeling from the slaughter of the uncircumcised, were down upon the rear of the enemy's center like a thunderbolt.

The same story was told again in even more striking fashion on Naseby field a year later. Rupert was wholly victorious over Ireton upon the left, until in Ireton's rear he found the baggage and began to spoil it. The center meanwhile was struggling hard and making little headway. But on the right the Ironsides were charging to the cry of "God our strength," and sweeping all before them. They, too, found a baggage train within easy reach. But he who should have turned aside for booty on that day would have been reckoned as Achan with his goodly Babylonish garment or Saul lusting for the spoil of Amalek. There was sterner work at hand than looting baggage trains. And so the Marston Moor maneuver is repeated, the Ironsides wheel and the royal center suddenly finds itself ground to powder between the upper and nether millstones of Cromwell's charging horse and stout old Skippon's pikemen.

It was in this grim school that the Puritan soldier received his training, and so well were its lessons learned that in a few years he had become the most famous fighting man of his time. The Frenchmen learned with admiration that it was his custom "to rejoice greatly when he beheld the enemy."

It was he and such as he that enabled Cromwell to storm desperately defended strongholds like Basing, Drogheda and Worcester, and to annihilate armies of 24,000 and 22,000 at Preston and Dunbar with a total loss of less than 100 of his own men in both engagements. "We never charged," wrote Cromwell, "but we routed the enemy."

The Puritan soldier seems never to have incurred the charge of mere wanton cruelty. But he was a man of blood, nevertheless, and there was a grim intensity about his work that made him terrible. The story of Drogheda and Wexford is a painful one and must stand side by side with Mason's slaughter of the Pequots and Winslow's famous victory over the Narragansetts—except that Mason and Winslow fought primarily in self-defense. Yet to the men who wrought all this bloody work it doubtless seemed like a return of the day when Jephthah smote the children of Ammon from Aroer unto Minnith—a day of the right hand of the Most High.

After the victory of Worcester Cromwell ceased to lead his army in person, but the redcoats—for they were redcoats now—still found worthy leaders in men like Thomas Morgan, under whom they gained hard knocks and great fame upon the Continent. Morgan's characteristic order to his cavalry was that no man should fire until within a horse's length of the enemy, then to throw pistols in their faces and fall on them with the sword. They were Morgan's pikemen who at Ypres in September, 1658, amazed the on-lookers by carrying at a single charge a counterscarp and three half-moons which the French marshal in command had pronounced impregnable.

Yet, after all is said, many of these men, like the best soldiers of 1776 and 1861, remained at heart men of peace. Peace was their vocation, war their avocation. Macaulay, in his famous account of the disbanding of the army at the Restoration, said truly:

In a few months there remained not a trace indicating that the most formidable army in the world had just been absorbed into the mass of the community. The Royalists themselves confessed that in every department of honest industry the discarded warriors prospered beyond other men, that none was charged with any theft or robbery, that none was heard to ask an alms, and that if a baker, a mason or a waggoner attracted notice by his diligence and sobriety he was in all probability one of Oliver's old soldiers.

THOUGHTS ON IMMIGRATION.

NO. I.

BY RICHARD T. ELY, PH. D., LL. D., UNIVERSITY OF WISCONSIN.

It is proposed in two brief articles to treat one single phase of the vast subject of immigration, and that is immigration in its relation to nationality. Many important aspects of the question will be entirely omitted, and attention will be directed to weighty considerations too often altogether overlooked.

We need, above all things, in this country a strong feeling of nationality. Unrestricted immigration prevents the development of our national faculties. We have certain possibilities, and, indeed, it may be said without exaggeration, immense possibilities as a nation, and it is in the interest of the world as a whole that we should realize these. If the fullest unfolding of our national faculties requires the exclusion of discordant elements—like, for example, the Chinese—it is in the interest of ourselves and the entire world that these elements which cannot be readily assimilated should be excluded. It is even in the interest of the country whose subjects are refused admittance to our shores that we should follow the policy indicated. If it is granted that the Chinese are such an element, then even for the sake of China we

ought to keep them out of our country, because the greatest thing we can do for the Chinese, as well as for humanity as a whole, is to fulfill our mission as a nation. In comparison with this, the benefits which a few Chinese immigrants—few, that is, in proportion to the entire Chinese nation—might derive from residence in the United States, with all its opportunities, sinks into insignificance. This will naturally not be construed into a justification of mob violence, or of needlessly harsh treatment by the government of Chinese already in our country. Government is instituted to enable us to accomplish our ends in an orderly and regular manner and to render needless the exercise of irresponsible power. The violence of the mob can be condoned, if at all, only when government refuses to perform its functions.

No treaties can have permanent binding force to impede a nation in the fulfillment of national destinies. The greatest writers on constitutional and international law hold that treaties are limited in duration. If any legislative body had power to make treaties to be binding for all time, then one generation could enslave all following generations. This is the opinion of two such great writers as John Stuart Mill and Bluntschli, the one an English and the other a German authority. Mill says that a treaty ought not to be binding for more than a generation, and Bluntschli acknowledges that it is perfectly legitimate for the United States to give notice to China that after a certain date we cannot consider ourselves bound by any treaties under which the right of Chinese immigration may be claimed.

The right to regulate immigration is a recognized part of the public law of all nations, and has been such from time immemorial. Too many diverse elements, especially when the variation in important characteristics is great, render difficult the growth of a powerful nationality. The good in one national element is at times neutralized by the good of another national element manifesting itself differently, while what is bad in all elements asserts itself cumulatively. Intemperance will give us an illustration. The Germans have their own views and feelings with regard to the use of alcoholic beverages, and these views and feelings are an outgrowth of their environment and history. The better Germans, however, recognize the evils of intemperance and are attempting in one way and another to combat these evils. But the methods which correspond to the German consciousness are out of question with us in America. Although the Germans may have a strong negative influence in the United States, they have not sufficient positive strength to adopt those methods which are appropriate to Germans. The German policy is not one which is practicable with us. When the bare statement is made that the members of a German temperance society meet in a hall and discuss temperance, each with a mug of beer before him, it is plainly seen that their methods are not likely to avail much in the United States. At the same time, the elements which make up the American people are so diverse that those methods are difficult for the country as a whole which are natural to Americans whose ancestors have been so long in the country that they have the genuine American spirit. German methods cannot prevail, and yet the Germans can defeat those

methods which commend themselves to Americans.

I mention the Germans the more readily for two reasons. The first is that they are generally admitted to be, perhaps, the best immigrants we have, and, if not the best, undoubtedly among the best. Our indebtedness to Germany for material and intellectual enrichment is clear to the historical student of our institutions. German universities and German scholarship have for some time led the world, and for over a generation American students have been drinking at these fountains of learning and after a period of study returning stored with treasures of German thought and scientific method to their native land. We are as deeply indebted to no other country for the recent improvement of our higher educational institutions as to Germany. And German immigration can be the more dispassionately considered because it is comparatively so little to be dreaded, as the Germans have heretofore been so readily assimilated to us and been so soon absorbed in the American population.

The second reason why I specially instance the Germans is because those who know my writings are well aware of my friendly attitude toward Germany and German institutions. A German, indeed, has criticised me as "more German than the Germans," but this was hardly a justifiable criticism. There is in some quarters an abnormal sensitiveness on the subject of immigration when the discussion touches any foreign nationality, and it is important that it should be understood that no animosity to any particular nation animates the writer of this article. The Chinese are singled out as specially objectionable, not on account of any ill will toward China, but because the Chinese are thought to be an element which cannot be easily or advantageously absorbed, if absorbed at all, into our American nationality.

While Pennsylvania is a State with enormous material wealth, it is one presenting unusual extremes of poverty and wealth and one whose intellectual development has not, on the whole, kept pace with its material growth. The people of Pennsylvania have not that oneness of feeling coupled with rich variety which produces the highest civilization, and it may be argued that subsequent history has confirmed the apprehensions of Burke, who in his *European Settlements*, in 1765, wrote of that commonwealth:

The diversity of peoples, religions, nations and languages here is prodigious, and the harmony in which they live together no less edifying. But it has been frequently observed, and, as it should seem, very justly complained of, that they are left still foreigners, and likely to continue so for many generations, as they have schools taught, books printed and even common newspapers in their own language, by which means, and as they possess large tracts of the country without any intermixture of English, there is no appearance of their blending and becoming one people with us. This certainly is a great irregularity, and the greater as these foreigners, by their industry, frugality, and a hard way of living, in which they greatly exceed our people, have in a manner thrust them out in several places, so as to threaten the colony with the danger of being wholly foreign in language, manners and perhaps even in instincts.

What has been said applies, if need be, equally against Americans. The American influence in Germany may be indeed a wholesome one, because the number of Americans in that country is not large, but it is questionable if a large immigration of Americans into Germany would be desirable. A very strong American influence of resident Americans might hinder the peace-

ful and most desirable growth of German institutions.

Japan furnishes another illustration. Japanese patriots have of late come to dread the extent of foreign influence in Japan. Japan has unquestionably valuable lessons to learn from Europe and America, but if Japan is to fulfill her national mission it must be as Japan and not as England or America. Japan, in all her growth and change, must remain Japan. There are Japanese methods, German methods, English methods, American methods of dealing with the problems of life. Something can be said in favor of the methods appropriate to each country, but *laissez faire!* do nothing! give evil free course! This is the natural result of an absence of a strong nationality.

GOOD GOVERNMENT.

BY REV. A. H. QUINT, D. D.

When the news of the Declaration of American Independence came to a straggling little town in New Hampshire Jeremy Belknap, then minister at that place and an active patriot, went instantly to the town school, which was then in session, and told the glad tidings, with the expression, "America is now a nation!" Then he and Master Wigglesworth—a Harvard graduate, as Belknap was—headed a procession of the scholars, who formed two by two, with a drummer and a fife hastily procured, and marched through the thin village a mile and a half, countermarched to the school-house and dismissed the school after calling for three rousing cheers for America. I wonder if this was not the first celebration of the Fourth of July in that State. It was certainly followed by united service and sacrifice during a long war.

Years afterward, I think in the days of Adams and of Jefferson, they used to have in that same village two processions every Fourth of July. The two always passed each other scowling. The drum and fife boisterously gave out conflicting noises as each passed the other. The two parties proceeded to different places, had separate dinners, separate speeches and characterized each other as enemies to the country. The one said that the other people were Tories and fawned upon England. Their opponents characterized the others as Jacobins. They hated each other most religiously.

Who headed these separate processions? One column was led by a man who had been surgeon on board the *Ranger* and did gallant service in the great sea fight of John Paul Jones. He was in that vessel when Jones hoisted in Pascataqua River the stars and stripes—the first time that flag ever floated upon the breeze—and he was in the *Ranger* when it received from the guns of the French Government the first national salute ever given to our flag. The opposing village column was headed by a man who had led his company to Charlestown Neck for Bunker Hill, and who, when Washington had appealed with success to Sullivan for 5,000 New Hampshire men in the siege of Boston, had gone home and in a week raised 600 men, in command of whom he returned to the intrenchments. Such were the two men who, with their adherents, called each other venomous names, insisted that the other side were all traitors, and would not unite even on Independence Day. The reason of this harsh antagonism was in difference of opinion as to political measures, which had crys-

tallized into bitter party organizations. I remember one of these men, who lived to be a century old, and the two men had never become friends.

Each of those leaders was patriotic. Each had shown it in the thunders of battle. Their adherents were patriotic. Their abuse of each other was simply absurd. But it was no more so than is now the political rancor in some men who denounce the opposing party with every harsh epithet the dictionary will furnish. According to some political reporters and some public speakers, high-toned men—men of the most scrupulous honor—are characterized as falsifiers, as tricksters, as destitute of love of country. What does all this mean? If it were the truth, if either half of the leaders of our people were men of such a character, all hope of successful government and of national prosperity would have to be abandoned. But it is not so. All but bitter partisans on any side, and most of those, know that the characterization is an invention purely for party purposes. It is done to stimulate the faithful and frighten the ignorant. That the people in general desire good government, and appreciate efforts thereto, is the hope of our national life. It is the encouragement to all reform when reform is needed. But all efforts at reform must be conditioned on the belief that partisan abuse on either side may be safely dismissed as mere drivel.

Some years ago the dominant party in New Hampshire lost control of the State for one year. The incoming power immediately made thorough investigation to see what maladministration could be discovered to use for campaign purposes. But it found nothing. The next year the old party came back and made equally thorough search into that one year's work, but with equal ill success. A few years later the same overturn happened again, with the same double search for campaign ammunition, but with the same disappointments. An ex-governor, who told me of these efforts and who was and is a strong party man, declared it to be his opinion that either party could be safely trusted with the conduct of public affairs.

It is for the interest of each party to have wise laws and economical administration, for, although a political party desires to have its own men in office, the laws which may be framed must apply to the whole people, and the taxes which may be assessed cannot discriminate between men of different parties. The strongest partisanship is therefore often consistent with good government. Indeed, however much radicalism may exist during a campaign and however much revolution may be threatened, there is a wonderful sobering influence experienced when the most radical party has entered upon office. It is confronted by conditions it had not perceived. It finds responsibilities which necessitate the most thoughtful consideration. The radical Scotchman, who denounced individual possession of property as utterly wrong, exhibited a great change of tone when he inherited a cow. I think we can go a step further. The conflicting evils in methods of political contention sometimes balance each other. The world is greatly governed by the balance of opposites; and I am sure that the balance of evils is almost curative. Two poisons may sometimes unite and neutralize each other, so that an inert mass is the result. I am not offering this as a palliation for the evils. I am merely suggest-

ing a reason why certain evils do not result as disastrously as might naturally be expected.

That there is at the present time an increasing interest in the promotion of good government is evident. Perhaps this interest applies more immediately to local government than to that which is broader. This subject may apply to wisdom in legislation or to excellence in administration. These desired ends can hardly be taken out of the politics of parties. General Hancock, notwithstanding ridicule which he met, appears to have been correct in his statement that a customs tariff was a local issue. That is, it seems to be evident that the action of various men in public position depends upon the supposed effect which particular sections of a tariff would have upon the industries of their particular States. This is natural. It is hardly to be expected that a senator will not take care of the interests of the State which elected him. To rise above this local view means statesmanship of the highest order.

But when we come to local government circumstances have a character of their own. Municipal government is particularly a perplexity. Even here I do not regard the evils found in some places as characterizing the whole. The old town system has great merit in it, and where it is in force I think we have good administrations. The open discussion of town affairs and the open voting upon them are productive of good government. In great cities, or in a city of any size, the method of administration affords opportunity for management in caucus and for hidden combinations of interests on a broad scale.

What then? There is nothing to be gained by the political bigotry which denounces a man as a scoundrel simply because he belongs to an opposite party. There is nothing to be gained by a religious bigotry which denounces every holder of some particular creed as fit only to be ostracized. There is nothing to be gained by pretended committees of lofty title, which a few men use for their own special purposes. There is nothing to be gained by restricting suffrage to favored classes. There is nothing to be gained by State legislation which makes different laws for different cities according to the political character of those cities, or which changes the laws for a particular city backward and forward to meet party exigencies, or which takes away from a city the power to conduct its own affairs and imposes upon its people an outside despotism in favor of a particular party. The only safety lies in believing that the people can be trusted when there is open and fair discussion. When representatives of all classes, all births, all faiths and all good organizations can unite in open and manly plans for the selection of good officials and the carrying out of good measures, then good government will be secured. But it cannot be secured without faith in the people. If the people are unworthy of faith, there are but two courses rationally open. One is, let the fraud and sham of a pretended democratic system in a particular city thus unworthy be superseded by an open military government. The other is to educate the people into fitness for self-government. That the latter alone accords with the principles of our political system is, of course, evident, and, while there may be exceptional evils in some places, I believe that the people can be trusted.

The Home

SOLDIERS.

BY JAMES BUCKHAM.

The brave defenders of our land
For God and home and freedom fought.
They served their country, sword in hand,
Their victories with blood were bought.

We aid no less the nation's weal,
Nor in the Master's service lag,
Though sword of kindness is our steel,
And palm of peace our battle-flag.

THE POWER OF APPRECIATION.

There is no trait more conducive to happiness in family and social life than the power to appreciate whatever is good in the character and actions of others. How seldom are the sacrifices of parents fully understood and acknowledged by their children. Parental self-denial is so common that it fails to attract attention, and its very frequency seems to give its recipients a right to it, for which no thanks are due. Then, again, sons and daughters of unappreciative parents, pupils whose best efforts are ignored by exacting teachers, employes whose most earnest desires to please are rendered void by unreasonable employers—indeed, among all classes everywhere we find people made wretched by this simple inability on the part of others to understand them.

From my chamber window I see passing morning after morning a young man of attractive appearance, who pushes before him a loaded wheelbarrow. Upon inquiry I learn that he is the only child of an unfortunate couple whom he is trying to support. In the years of his boyhood his parents were in comfortable circumstances, and, being a book-lover, he had looked forward to the time when he could satisfy his craving for knowledge with a liberal education. Circumstances suddenly changed, his father became oppressed with debt through political disorders, and their home was sold to meet the demands of his creditors. Throwing aside all thoughts of self-advancement, he grasped the first work that came to hand and gave all his time to the support of his parents. It was to him a bitter disappointment, yet he cheerfully gave up his plans and sought only the present comfort of those so dear to him.

The sacrifice was not appreciated, and he was often cut to the heart by the reproaches of his father. "I thought you were going to be somebody and make me proud of you," he would say again and again. "I did not suppose a son of mine would be obliged to work for two dollars, at the most three dollars, a day. You ought to be making your thousands. I am sure I have done enough for you." The poor fellow would crush his pride and listen to these insults in silence, determined to have nothing to regret. This is not an isolated case, the country is full of such.

A child of ten years, having lost both parents and being left penniless, was placed in an orphan's home in New York. She had been the only child and until her last parent died had never known want or unkindness. After two years in the asylum she was taken away to act as nurse in a wealthy family. As the girl grew to womanhood no word of approval of her most earnest efforts to please brightened her lot, as it was looked upon as a matter of duty to labor faithfully for those who were befriending her; yet at the same

time mistakes on her part frequently gave rise to severe rebuke. No one saw the yearning for mother love way down in her heart, or the longing for a real home where allowances would be made for mistakes.

Her reticence, the outcome of such management, was taken for sullenness, and as years passed her lot became harder, until, unable to bear longer an atmosphere of distrust, she left to find a home elsewhere. She drifted to the far West, and there among strangers became a prey to melancholy, the result of which was a hopeless monomania. A few words of appreciation of services rendered and a little motherly kindness shown to the orphan child would have made of her a happy, loving, useful woman.

I venture to say that the inability to see the good in those about us is the cause of more heartaches than any other one thing. Hot tears flow as the result of sharp replies, when a word of kindness would have given happiness. This is often apt to be the case where domestic labors rest upon the members of the family. A tired woman of an irritable disposition is inclined to sharp words, and it is only where real affection exists that mild ones will prevail. Not all of us can do great deeds for the world's advancement, but each and all can give courage to the discouraged, cheer to the saddened, and make life sweeter to those about us simply by kind words and loving smiles.

THE MORAL INFLUENCE OF DRESS.

BY MRS. M. E. SANGSTER.

Theodore Child, whose taste in dress and adornment was most fastidious and whose latest work, *Wimples and Crisping Pins*, was an elaborate study of the coiffures of women during many centuries, held that "no modern woman wore ornaments enough." Thoroughly Oriental in his way of looking at the subject on which his pen dwelt lovingly, Mr. Child said many things which we, daughters of the Covenanters or the Puritans, cannot possibly accept. Between the jewelled and brocaded dames of Mr. Child's research and Pleasant Riderhood doing up her back hair there stretches a long space of neutral ground. We practical women, who read our Bibles every day, keep house with diligence and dress with some degree of attention to the reigning mode, find plenty of opportunity for noting the effect of our dressing upon our own feelings and on the minds of our children and friends.

A glance at the women of our acquaintance shows that few are careless or slatternly. The day of keeping on an unbecoming chocolate colored calico, minus a collar, from morning till night has gone by for the busiest of us. Stepping from the buttery to the dining-room the farmer's wife and daughters are neat and trim, and the town-bred woman in her working gown is equally natty and trig and shorn of superfluous details. One might deprecate a certain mannishness visible in the vests and shirt-fronts and cravats of our girls as they go to the business office or the schoolroom, were it not that the bright eyes and soft bloom and braided hair set off the uncompromising tailor-made dress, so that its masculinity is condoned. Anyway, as a dear old lady remarked the other day: "This is the girls' own lookout, and certainly their dress is more sensible than that of their grandmothers' paper-soled shoes and low necks and the rest of it."

Readers of Shirley remember how Caro-

line and her friend went across the dew-wet fields the night the mill was burned in white gowns and slippers, with curls floating and catching in the brambles as they fled along. The contrast indicated is very marked. A writer of today would put her heroines into serge or cheviot, with thick boots, for such a tramp as that.

But to come to the gist of the matter. There is a moral influence exerted on us, quite insensibly, by the mere fact of our dressing well and appropriately. If we are arrayed as we should be, for an occasion of any description, we shall be freed from self-consciousness and able to enjoy more, and, therefore, we shall appear better than if our dress is inappropriate. Of course, the really great person is above such a consideration. I heard a case in point not long ago. To some splendid function a crowd of professional men were invited. All came in evening dress, as was proper. The solitary exception to this was a gentleman who had on a rough traveling suit with a red tie. My informant said, however, that he was entirely at his ease and made a brilliant after-dinner speech. The man in the rough-and-ready clothes was an eminent surgeon, famed throughout the whole country. He had unexpectedly arrived in the city and was passing through it when he was captured by friends. His presence in a mackintosh would have been thought an honor, and he, being a sensible man, went dressed as he was, and gave pleasure and received it.

In the home it is worth while always to make some change in our dress when the work of the day is over. The husband likes to see the wife daintily attired; the children enjoy it and behave better because "mamma has on a pretty gown," and the woman herself feels toned up and is encouraged to undertake her tasks with greater alacrity. Bathing and brushing and possibly a nap precede the careful afternoon toilet, and the whole atmosphere is enlivened by the effort which has been made to present an attractive appearance in our little world. Why, I have seen a baby stop crying and laugh with pleasure when somebody held out her arms to him and he saw a pretty ribbon at her neck!

"SHE RESTS ME."

BY EUNICE DALB EVERETT.

The words were spoken by a young man of the woman whom he was engaged to marry. He said little about her personal appearance, nothing about her style, dress or accomplishments. One lady, who had been selected for his future wife by friends, who always stand ready to do this service for a young man, was, he was free to own, more beautiful, another was more brilliant in conversation, a third more elegant in dress. There was some surprise at the selection of the talented young professor, though no one really found any fault with the lady of his choice. To me, who knew him well and had not yet seen her, he said, "Somehow she always rests me," and I was narrow-minded enough to consider it the highest praise.

What are the distinguishing characteristics of the woman who rests us, or are they, as the author of that charming book, *Silhouettes of American Life*, declares with quiet humor, merely negative? Certainly she is not a flabby character. Emerson says that one wants a friend as one wants a sofa

—to rest upon. Yet one does not want a friend merely soft and yielding, retaining the first impression of one's form, having no spring, no character of its own. Neither does one want a friend with no individuality—a mere echo. Perhaps it is easier to say what the woman who rests us is not like. I have in mind two of this kind. They never bustle. They take no unnecessary steps and make no useless motions. They accomplish a great deal of work and make no fuss about it. They never seem in a hurry, yet they are always on time. They move about the house quietly. They never slam doors nor talk loudly. They can be enthusiastic in a good cause without exhausting one with their vehemence. Their very presence breathes peace.

This restfulness is natural to some persons, but with most of the sons and daughters of this latter part of the nineteenth century it must be the result of years of training and self-discipline. A good nervous system, which so few American women possess, is no doubt a great help, but let no one despair who lacks that rare and desirable inheritance. Rather let her read such books as *Power through Repose* and *The Technique of Rest* and learn to cultivate the gift, for if one would rest others she must needs be at rest herself. "Learn to keep still and you will feel the quieting influence all through your life," says Miss Brackett in *The Technique of Rest*. She might have added, others will feel it too. "Learn to keep still outwardly, even as to hands and the tips of your fingers, as to feet and head, and you will find rest and quiet coming to the mind as a result."

Mr. Besant says that we Americans are a race of slammers. A writer, in commenting on this criticism, remarks that there is some truth in the charge, adding:

It was said of old that the slamming of a door was a token of neglected education. Children are not the only offenders in this country. The old vie with the young. Nor is this abuse a little matter. We are essentially a nervous people, and it is the trifles in daily life that are of the greatest importance in shaping personal character.

We are told also that the noises of our city streets are making the voices of our women harsh and rasping. This is sad, if true, for scarcely anything makes a woman's presence more tiresome or more restful than the tones of her voice. Even in the suburban towns and comparatively quiet rural districts one must either keep silent or raise one's voice to an uncomfortable pitch when the electric car goes whizzing by.

I am inclined to think, both from observation and experience, that the two greatest helps in cultivating repose are found in nature and religion. Who can watch the ceaseless ebb and flow of the ocean tide, or walk under the fragrant pines and listen to the gentle murmur of their boughs as they sway in the breeze, or stroll through a quiet pasture where bees hum drowsily amid the clover, or gaze into the infinite depths of the starry heavens, and fail to take into his soul something of the boundless peace and content of nature? Who can hold communion with the Creator of it all as with a loving father without feeling that

God's greatness flows around our incompleteness, Round our restlessness, His rest?

Far be it from me to undervalue the women who amuse us, or the women who instruct us, or the women who inspire us; but heaven bless, as it surely will, with a host of friends the woman who rests us.

A VACATION HINT.

BY ANSTIE R. SPENCER.

Last summer, while lounging lazily in a hammock in the country, I was attracted by a little girl who walked up and down the street and gazed at me as if I were a being from some other sphere. Presently I made her acquaintance and one day, just at twilight, she asked me to take a little walk with her, and then followed a volley of questions: "Where do bugs go in the winter?" "What becomes of the flies?" "What is there up above the clouds?" "Where is heaven?" In a few short minutes my theology and science were put to a severe test.

Led on by the child's questions, I ventured to ask her what it is that prevents this beautiful earth from being a real heaven? Quick as a flash came the answer, "Work," and I hardly wondered that she thought our greatest blessing our greatest curse. Her mother was a hard-working woman, who seemed to have little time to devote to her daughter save now and then to give a shrill call, followed by a reluctant response from the child, who knew that there was an errand to be done. That little girl will, in all probability, grow up to be an ignorant woman, perhaps a bad woman, and yet now, for a little while, her heart and head are hungering for something better.

Now if some country visitor would gather together a few such waifs and teach them a little simple botany, the fields about them would be wonderfully changed. Or if you are interested in birds communicate that interest to them. There are a hundred ways in which to inspire and uplift them. When you go back to the city write to them once in a while and when Christmas comes let one of your wealthy friends go unremembered and send these little people a gift. Let us make our vacations a double blessing.

A FOURTH OF JULY IN HOLLAND.

BY JENNIE RICE WARE.

It was Fourth of July and we were in Amsterdam. We must celebrate in some way. The ever helpful porter of the hotel suggested a trip to Marken Island, which is out of the beaten path of the traveler.

It was a perfect morning and we had an agreeable English guide. We steamed down the broad River Wye to the canal. On the banks of the latter were tall posts from which large wooden shoes were lowered on cords to collect the toll. It would have taken less time and have been much easier, apparently, for the toll-gatherer to step down and take the money. But he was not a Yankee, and there was no hurry, so he followed the picturesque ways of his ancestors. We passed the summer houses, with trim gardens and luxuriant vines, while, kneeling at the various wharves built for the purpose, were the women washing their dishes and clothing, wholly regardless of passers-by.

The guide had telegraphed for a carriage to meet us at our landing and we rode for several miles over the dikes to the town of Monnikendam, with its cool, grassy pavements and its old brick church that will hold four times as many persons as the town now contains. No less ancient was the inn where we were promised a genuine Dutch breakfast. We had passed reluctantly a shop exhibiting antique silver and curios, so we were glad to learn that the quaint silver on the table, sugar bowl, sifter and spoons with windmills engraved

on the handles were older still. Like everything else here, the host claimed the house and silver to have been in the family for generations. Delicious fish, salad and pancakes made us almost resent being hurried by our guide to take the last stage of our journey.

It seemed as if the square Dutch fishing boat upon which we now embarked was built to harmonize in form with the broad fish of the region and the broad hips of the women. For two hours we passed over quiet, dreamy waters with such picture clouds above us that I pinched myself to be sure that it was I awake on the Zuyder Zee, which as the years roll on is always being drained, dug out, dammed up, pumped, made into pasture, intersected by the canals, and yet remains always the same.

Through a narrow entrance we sailed into the snug harbor of Marken. It was Saturday and the fleet of fishing boats had just come in. As we approached, the nets fastened to the masts in the bright sun gave the appearance of lace sails. Our guide advised us to betray neither enjoyment nor amusement, as the people see so few visitors. That they are not wholly unknown was proved by the groups of children clamoring eagerly for "cents." After the excitement at our landing, however, it seemed as if we were hardly noticed. The women and children rarely lifted their eyes to look at us.

The men wear baggy trousers, much resembling the Jenness-Miller divided skirts. The women are dressed more picturesquely, in short skirts of a dull brown or blue, with black or gray hose, and the invariable wooden shoes. Their loose jackets have embroidered vests, even the commonest of them, while some of the most costly and beautiful are stiff with embroidery, and have been handed down from mother to daughter for generations. Their ornaments are gold clasped coral necklaces and a close-fitting embroidered cap. Both old and young wear the hair cut in bangs, with a long curl on each side of the face. The boys and girls are dressed alike until they are eight years old, except for a slight difference in the crown of the cap, which resembles that worn by the women. It is customary for the boys and men to have the jacket fastened at the throat with a pair of buttons, which are large or small, gold or silver, as the circumstances of the wearer admit. They must never be omitted from the dress; then, in case of drowning, if the bodies are recovered the buttons will pay burial expenses. The age of these costumes is verified by a Dutch book of the year 1700 A. D.

In lieu of chimneys the houses are supplied with a hole in the roof, through which the smoke escapes from an iron grating on the floor that serves as cookstove. The kettles are suspended over the fire by a chain from a hook in the ceiling. The house contains but one room, with occasionally a small outer apartment or shed. The sleeping rooms consist of two berths in the wall, like those in a steamer, with blue and white chintz curtains. One bed is made in spotless white; the other, the "best bed," or "parade bed," has a cover embroidered in colors. The pantry and china closet consist of a brass-hinged chest, a carved cabinet and cupboards. On the shelves are pewter mugs, blue and white dishes and the warming-pan. These would never be parted with unless starvation were imminent.

As the men are away on fishing trips the women do most of the outdoor work. The

island—three miles in circumference—is made up of eight mounds connected by swinging bridges. The canals serve as roads. The women cut the bay and haul it home in boats at high tide, storing it in the roofs of the houses and sheds. One old woman we met, who had lived all her life on the island, had never seen a horse, as the islanders keep none, but there are cows in plenty. Numbers of boats are moored at each house, in case of danger from a flood. There is no prison, no police force; the people are all teetotalers. Of the 8,000 inhabitants the oldest is said to be but eighty-five years of age. She shows, with some pride, the visiting cards of nearly all the royal family of England. The government of Holland supplies a physician, a school-teacher and a clergyman. They seldom remain over a year, because of the monotony of the life. Yet the natives of the island are happy and contented, and no American, even on July Fourth, could seem more satisfied and independent than do the residents of Marken Island.

BACHELOR'S BUTTONS.

In the days of the grandmothers of the roses,
In the sweet old times of the pinks, 'tis said
The poor little bachelor lost his button,
His beautiful, black-eyed, blue-rimmed button,
In dear little Betty's gardenbed.

Tête-à-tête with the grandmother roses
Stood the little maid Betty, shy and sweet,
When all of a sudden she cried with wonder,
For the bachelor's button was lying under
A red rosebush, at her very feet.

Then straightway Betty must fall to dreaming,
Through the lavender-scented summer hours:
Could the bachelor be a soldier or sailor?
But he must have surely a fairy tailor
To fasten his coat with buttons of flowers.

The little maid Betty stood dreaming and waiting,
In the hope that a sweet little ancient bean,
In blue-flower buttons and primrose satin,
With a prince's feather his fine cocked hat in,
Would come through her garden a-peering low.

Then Betty planned she would courtesy primly,
And say like her mother, stately and mild:
"Please, sir, an' please, sir, I've found your button."
But the bachelor never came for his button,
And she wondered why, while she was a child.

—Mary E. Wilkins.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

AN INDEPENDENCE DAY LESSON.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

"Begin with the infant in the cradle; let the first word he hears be Washington."—*Mirabeau*.

This sentence appears on the title-page of that quaint old school-book of our grandparents, American Selection of Lessons, by Noah Webster, Jr. 1802. A writer of high authority says: "Perhaps in no one feature of national education are we now as a country more deficient than in that which tends to the development of patriotism."

Is it not true that Fourth of July, to the average American child, means little more than a day of unlimited fire crackers, flags and fireworks? Our children learn love of home, love of God, loyalty to alma mater and to fraternities. Are we, as parents, striving to develop in them a devotion to our country which will mean as they grow older a practical carrying out of the beautiful W. C. T. U. motto, "For God and home and native land"?

With emigrants pouring in upon us a tide of ignorance and bigotry, with the best citizens leaving the ballot box to "the machine," with appalling political corruption in great cities there is danger that our boasted liberty may become license, that freedom may mean every man's right to care for himself and no

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man's obligation for any other. Our hope for the future is in the children, so should we not take out a life insurance policy for our country by beginning to teach the boys and girls real reasons for loving their native land? Should not our children know that our flag means something more than a pretty combination of colors for decorative purposes on the Fourth of July? Should they not be taught the meaning of this day and learn the names and stories of the men who risked or gave their lives for American liberty? At family devotions let the father always pray for our nation's welfare, and let the mother teach the children to include in their evening petitions, "God bless our country."

The lesson: The history of the Israelites illustrates what a nation's prosperity may be "whose God is the Lord" and the calamities that befell and will befall any people who turn away from serving Him. The stories of the Red Sea, of the Passover, of Pharaoh may be reviewed in order to impress this point upon the children. Show them a silver dollar with its inscription, "In God we trust." Tell them of the motto of the Connecticut volunteers in 1775, "God who hath transported will sustain." Explain that our forefathers prayed and fought for freedom to worship God and to build up a nation based on this principle. Few in numbers, they conquered because it was true of them as of the Israelites, "The Lord God mighty in battle, He it is that fighteth for you."

Read Isa. 61: 1-4 to the children and explain liberty; it is not for each person to do just as he pleases, but for all to join together so that all may have equal rights. "Freedom to worship God" may be explained simply, as may taxation without representation—all compelled to go to one kind of church, to pay for things they do not want, etc.

Helps for this lesson: Read or tell to the children during the week stories from The Boys of '76, or some other such book. Read and explain to the little ones, so far as possible, the Landing of the Pilgrims, Paul Revere's Ride, Drake's American Flag, Whittier's Our Country, Battle Hymn of the Republic, The Independence Bell and Barbara Frietchie. Teach even the babies to sing Star Spangled Banner and "My country, 'tis of thee." They are patriotic seed in their hearts. The meaning will come to them later. Read to little children, also, the simplified Declaration of Independence (see materials last week).

Occupation for this lesson: Let the children cut white paper stars by placing a tape measure round a spool, drawing a circle round it, marking it into five parts each three-fifths of an inch, connecting the parts by lines—a pattern for thirteen pretty, five-pointed stars is the result. Cut out seven strips of paper and color them red for stripes. Color a square of white paper blue. Write on the thirteen stars the names of the thirteen colonies; on the stripes the names of early heroes, telling their stories. Paste the white stars onto the blue square; then paste the square and the red stripes onto white cardboard. On the white stripes write some selected lines of "My country, 'tis of thee," preferably the last verse. Having made such a flag, all flags will mean something. Let the children pin the flags they have made to the wall and, standing before them, say these lines:

Our country's flag,
We pledge to thee
Our hearts and hands
For liberty.

Use these motions: Put right hand to forehead and bow (regular military salute), place right hand on heart, extend both hands in front, opening the palms out with the motion of giving on the words "for liberty."

Symbol gift for this lesson: A little cross of white cardboard; write on it in red ink, "In God we trust," and fasten to it a tiny flag—the smallest size.

Note. The Patriotic League, No. 45 Broadway, New York, is doing an excellent work

for education in patriotism for Sunday schools, public schools, Junior Endeavors, etc. Leaflets sent free.

HABIT DETERMINES CHARACTER.

Prof. William James of Harvard, in his text-book on Psychology, says:

Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work.

Celluloid combs are exceedingly inflammable, and women who use them or wear them should be careful not to stand near a gas jet or in any place exposed to great heat. The flame has been known to leap up and ignite a celluloid comb in the hair of a person bending over a kerosene lamp to extinguish it.

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CONVERSATION CORNER.



they are—one at a time. You remember, of course, the Corner contribution last year for keeping a little girl one year in the Okayama Orphan Asylum. In the Corner of Sept. 23, 1893, we had a facsimile copy of the receipt for our twenty dollars and a letter from Mr. Pettee, the missionary, about her. Now he sends this photograph of her.

OKAYAMA, JAPAN.

Dear Mr. Martin: I inclose a photograph of O Sumi San taken with her friend, O Sunti San is the one with her hands in her lap. To an American she seems to have the brighter face, but there is a very little difference in the girls. I inclose a short letter written to her American friends. She is a nice little girl and is studying diligently. Had I seen before she wrote the letter I would have asked her to tell you her daily routine. It is something like this—rises at 5.30; breakfast at 6; chapel exercises, 6.30 to 7; school, 7 to 11. Her studies are the seventh reader in a course of eight primary school readers, penmanship, composition and arithmetic. Japanese history is taught in connection with her reading lessons. From 11 to 5 she spends her spare time in the straw matting department, sorting and arranging straws for the weavers. Study hours from 7 to 9 p. m., and she is such a studious little tot that not infrequently she has to be told to stop at 9 o'clock and go to bed. All Saturday afternoon is given up to sewing.

By the way, have I ever told you that one meaning of the Japanese word Sumi (the O is simply an *onorific*, usually prefixed to a girl's personal name) means "corner"? That makes especially appropriate that she should be the *protégée* of all loyal Cornerers! Moreover, the word means *inside* corner, there being a separate word for outside corner, which I hope typifies that O Sumi San is to remain in the *Congregationalist* Corner. Besides the means of her remaining, if a few picture-books or other mailable articles should be sent her, you may be sure that she would share them with her 262 fellow-orphans.

J. H. P.

J. H. P.

We are very glad to hear such a good account of O Sumi San and hope she can be a *Corner* girl in that happy orphanage another year. But let us read what she says herself:

I ought to say that this is not the whole letter, only a section of it across the page; it reads from the top downward, beginning at the right hand.

The signature is on the left hand—unless D. F., who I presume does not know a word of Japanese, gets the letter in wrong side up! I have two translations of it, one made in Japan and the other by a Japanese gentleman who often calls to see me. I use both, according as they seem to me to express the sense of the original best!

OKAYAMA ORPHANAGE.

My Friends: I thank you all very much, for you have been so good to me, working for me and helping me. We here in school are all good friends, loving each other and enjoying our study. I am in the fourth year class and have many nice studies. I am very happy to play too. Your dear friend, ISUZAKI SUMI.

I am glad that O Sumi, with all her busy work in study and straw, *plays* and enjoys it! I wonder if she and the other girls play *Kit-su-ne-ken*, the Fox-Man-Gun game which we published last year, singing as they play,

Chon ki-na, chon ki-na,
Chon, chon, ki-na, ki-na.

But what about the other girl in the picture? There is quite a story about her. The beginning of it is in the following letter, which I received last winter from a little girl in the State of New York:

As you see, *this* is in the English language—the child's English familiar to most of us. Lest any should fail to understand it fully I copy the import of it as given by the writer's mother. [Is this right side up?—D. F.]

Mr. Martin; Dear Sir: I have a little girlie, *Kathrina*, now five years old, who every night prays, "O Lord, bless my little heathen girl, *Florence*." For a whole year she has dropped her pennies in a little red jug, and now that they count an hundred we think it time to find "*Florence*," and wish to enlist your interest and aid. We would like to know her and once in a while learn of her welfare, and so be able to add some comfort or answer some need in her life. Yours truly, *MRS. C.*

I soon decided where to begin my search. Florence means, as you probably know, *Flower*. In Japan, the land of flowers, people would be sure to name their children after the flowers. Then I remembered that one little girl in Japan who had written a letter to her father, a student in this country, was named *Hana*, which he told me meant *Flower*. Probably there would be some other little girl of the same name who did not have Christian parents. I immediately wrote to our Okayama missionary to find her, and at the same time to Kathrina to be patient. A reply soon came from her:

Our Friend, Mr. Martin: Kathrina and I are much pleased by your answer. We wait patiently for the news to come from far-off Japan, and meanwhile Kathrina has added to her prayer, which now is: "O Lord, bless my little heathen girl Florence, and help Mr. Martin to find her." She is now gathering her pennies for her second dollar, earning most of them herself—ten cents for allowing the dentist to extract her teeth, one for not crying when her hair was combed for a week, one for going on an errand promptly, etc.

Yours truly, Mrs. C.

Now come tidings from Okayama that Hana (Yoshida) has been found, with the missionary's account of her:

O Hana San was born Feb. 17, 1884, and has no brothers or sisters. Her mother ran away when she was a baby and no trace of her can be found. Her father is still living, but has never had anything to do with the child. She lived for a time with her grandparents, but, being in great poverty, they sent her to the orphanage when she was six years old through the assistance of a local Christian. She is now in the third-year class of the primary course, one year below O Sumi San. She belongs to the Saturday afternoon sewing class and works several hours every day, sorting straws for the weavers. She is a good student and a promising girl. As you know, her personal name, Hana, means Flower. J. H. F.

Kathrina is glad to hear that her little "Florence" is found and has sent the "jug-full" of pennies, amounting to a two-dollar bill. Of course I know that the rest of you will want each a share in this stock, and I have opened a subscription for the O'Hana San Fund. I can think of a long list of children—young and old—that I shall be sure to hear from in due time. Other letters from Japan omitted.

Mr. Martin



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The Sunday School

LESSON FOR JULY 8.

Luke 2: 25-38.

PRESENTATION IN THE TEMPLE.

BY REV. A. E. DUNNING, D.D.

The first scene in the earthly life of Jesus pointed to His home in another world. In His last interview on earth with His disciples He called that home, "My Father's house" [John 14: 2]. From it came down to men, as we have seen, heavenly visitants, the heavenly child and a heavenly saying.

The next scene was in the temple, where God had manifested Himself in this world. In the first recorded words which He spoke, Jesus called the temple also, "My Father's house" [Luke 2: 49, R. V.]. There, too, we find the same testimony to this child as the Son of God which came from the other world at His birth. The scene in the Father's house on earth discloses:

1. *The worshipers in the temple.* The angels hovering above the hillside sang of the "good tidings of great joy which shall be to all the people: for there is born to you . . . a Saviour." When Simeon in the temple beheld the child Jesus, he expressed in another form the same great truth: "For mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples."

No more important witness to Christ is given than that by the songs of the church. Three of these songs, besides that of the angels, have come down to us from the time of His birth—the Magnificat of Mary, the Benedictus of Zachariah and the Nunc Dimittis of Simeon—each named from the first words of the song in the Latin version. They are among the most precious hymns of the worshipers of the Son of God. Salvation by Jesus Christ is the burden of them all. To have composed a hymn which fitly expresses the spirit of devotion to Jesus is a noble witness to Him. To sing such hymns in that spirit is to serve Him well.

The witness of faithful men and women to Christ is never in vain. It is part of that divinely guided movement which is to enthroned him King of kings. Those were dark days when Jesus was brought for the first time into the temple. Formal observance of religious rules and ceremonies passed generally for righteousness. Simeon was genuinely "righteous" [v. 25]. He treated men according to the laws of God. Only such men can speak of Christ by divine direction. He was also "devout." He revered God. Only a conscience that hears His voice can be relied on to point to right service to men. He was a man of faith. He was constantly "looking for the Consolation of Israel." That was the long-promised Messiah. To most of the people, apparently, that was only a name. But to him it was an inspiration. His faith was so strong that it had been rewarded with a special revelation that he should live to see the Messiah. "The Holy Spirit was upon him." That was before the Holy Spirit was given, except in special and peculiar instances. But in all ages the gift seems appropriate to such a man as Simeon.

It is to be noticed that in the darkest times many faithful witnesses to Christ are to be found by those who look for them. Were there ever gloomier days than those in which Herod reigned in Judea? Yet Simeon and Anna, Joseph and Mary, Zacharias and Elizabeth were there—enough with those of like character to testify to the world of the Lord from heaven.

2. *The mission of the Child.* Simeon described it as he held the infant Jesus in his arms [vs. 30-32]. It meant salvation from God for all peoples, deliverance from oppression, remission of sins, free service of God, justice and kindness from men to each other, the realization of the divine ideal of manhood. It meant a prepared salvation. It was not a special revelation to Simeon. Through the ages God had been making ready for it. How that fact lights up the darkness of the past!

When Ahab and Jezebel were persecuting the prophets, when the sophistries of false teachers were deceiving the chosen people, when the Assyrian hosts were sweeping the Israelites from the land, when the flames were consuming the temple at Jerusalem, God was even then preparing His salvation before the face of all peoples, if they had been wise enough to see it.

Salvation is far better understood now than it was then. It is seen to be not only a promise of redemption from future misery, but a power to conquer present ills. It is a light for revelation to the nations. No figure to describe the spread of His gospel is so striking as this. The tidings of Jesus, taken to Japan, create a new morning there. To how many darkened hearts of India has Jesus been a light! Upon Africa how He is rising as the Sun of Righteousness! There are men who sneer at the mission of Jesus and ask what it has accomplished. They call His service slavery to superstition and boast that they can set the people free from it. Dr. Wayland pertinently puts to such men these questions:

Where are the men and the women, once impure, whom you have lifted into chasteness and goodness? Where are the islands whose people were once savages and cannibals whom you have raised into civilization, so that now the traveler passes safely from village to village, hearing of a Sabbath morning the church bells on every hilltop and seeing the quiet, peaceful worshipers, neatly clad, gathering to their chapel in every vale? Where are your New Hebrides? Where are your Fiji Islands? Where your Eromanga? Where is your Salvation Army? Your slum sisters? Your Children's Aid Society? Your Newsboys' Home? What have you to show that balances the grave of Mackay, of Livingstone, of Hannington?

What Simeon dimly saw has become plain in our generation. Jesus is indeed "a light for revelation to the Gentiles."

But He is not less "the glory of Thy people Israel." Jesus was born a Jew. When He received His name His nation claimed Him by the rite of circumcision. Now in the temple at forty days old He who was to be the Redeemer of mankind was Himself redeemed. Ever since the night when God slew all the firstborn of the Egyptians He has claimed all the firstborn of the Hebrews. "On the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn in Israel." But the parents of the firstborn were permitted to redeem them with money. He who came to give His life for many was Himself ransomed.

Jesus inherited all the peculiar privileges of the Jews, and He transmitted these privileges to all His disciples. "If ye are Christ's, then are ye Abraham's seed, heirs according to the promise." The Jews before Christ had great advantages over other nations: "The adoption and the glory, and the covenants and the giving of the law and the service and the promises." But even the Christian Jew has no advantage over other Christians now. "There can be neither Jew nor Greek . . . for ye are all one man in Christ Jesus." The Jews rejected Him, but salvation came to the world through them.

3. *The saying of the prophet.* This, too, not less than the angel's message, was a heavenly saying. "Holy men of old spake as they were moved by the Holy Ghost." But Simeon's saying was the reverse side of the "good tidings of great joy."

Jesus was to bring ruin to many and restoration to many. Every blessing from God is accompanied with peril—none so great as the gift of Jesus Christ. No one can come into contact with Him and remain the same as before. Everything learned about Him makes one either better or worse. "The Lord of Hosts . . . shall be a sanctuary; but for a stone of stumbling . . . and many shall stumble thereon and fall and be broken." Isa. 8: 14, 15. Jesus comes, bringing salvation to all men, but He comes with His winnowing fan, separating the chaff from the wheat.

He was to be for a sign of God's love to

men. But He was to be spoken against. Either self must be conquered or Christ hated: and from the day when Herod sought to kill Him until now no man has been so hated as Jesus Christ, whose coming is the sign of the triumph of righteousness throughout the world.

Those who love Him best must suffer most. A sword was to pierce His mother's soul. She was to see Him tortured on the cross. Every disciple must follow in Christ's footsteps. Those who would conquer the world in His name must share His sufferings.

He is a touchstone of character. As men approach Him the good and evil of their lives appear against His whiteness as a background. Enter into sympathy with Him and His work and you rise into His glory. Turn away from Him and you fall into hopeless depths of sin. To every one of us He reveals what we are.

THE CHURCH PRAYER MEETING.

Topic, July 1-7. The Need of Christians in Public Life. Neh. 5: 1-13; 1 Tim. 2: 1-4.

At the caucus and polls. As office holders. National decay certain if Christians neglect civic duties.

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

Is there not danger that a truth such as that there ought to be no union of church and state will be pushed, in a country like ours, to an extreme that is as untrue as the error to which it is opposed?

Have not the great political crises in our nation's history been met by a fervent appeal from the pulpit in behalf of loyal, Christian support of right and of the government? In a sense, must not church and state have a real and vital union?

On the other hand, is there not grave danger to be apprehended from quasi religious movements in politics, especially those that are secret and appeal to religious prejudice, such as the A. P. A.? Ought not thinking Christian men to oppose all such organizations?

The more we read and reflect upon the temptations incident to public life, and especially when we remember recent immorality in high places and the exposure of dishonesty in our Senate and of official police "protection" of infamy in our cities, the more ought we to celebrate our nation's birthday by a righteous determination that only good men shall represent us in office. It is folly to talk of voting "for principles, not men." Principles are worthless unless they produce men of principle. How was the heart of the nation, and that of President Lincoln, stirred, at a time when our generals seemed more careful to add stars to their shoulder straps than restore them to the flag, by the ringing poem, Abraham Lincoln, Give Us a Man. So, when the mask is torn off hypocrisy, and we discover corruption among those pledged to promote the public weal, when Congress does its best to prove its incompetence and sugar trust frauds show the abomination of desolation in the holy place, we cry out for men who can be trusted, men

Whose fame is not bought and sold
By a stroke of the politician's pen.

Y. P. S. C. E.

PRAYER MEETING.

REV. H. A. BRIDGMAN.

Topic, July 8-14. How Are Men Helped By the Holy Spirit? John 16: 7-14.

Individuals help us in proportion, on the one hand, to their ability and kind disposition, and, on the other hand, in proportion to our willingness to seek and receive their aid. Different persons are sought for different objects. The expectation of financial assistance brings many to the doors of Mr. Rockefeller or Mr. Vanderbilt. We go to a recognized scholar for light on a dark passage of Scripture. The nature and resources of the individual determine the character of the help which he proffers. If this be so, the help which comes from the Spirit of God must be, primarily, spiritual, and only those who feel striving within them spiritual longings and aspirations will seek it. If we have no soul life at all, if we never are stirred in the deepest and highest regions of our spirits, we are not likely to ask if there be any response from the heart of God to our human need. But those who desire to cultivate that which is best within them will eagerly welcome the assistance God gives.

For the help of the Spirit means that we are not left to work out our own salvation unaided. It is impossible to make anything else out of these words of Jesus than that He intended His disciples to believe that all that He had been to them was to be continued to

them in the presence of the Spirit whom He was to send. Christianity was not to propagate itself in the world relying simply on the memory of His spotless life and His divine teachings—nay, not even by calling to mind the pathos and appealing force of His death. It was to grow and spread because behind it was the impetus of a mighty vital power. When we consider what Christ had come to mean to His disciples during the three years of daily association, and transfer to the Spirit the same strengthening and inspiring influences which radiated constantly from Jesus, we get some idea of what the doctrine of the Holy Spirit must have meant to the Christians of the apostolic age. And the Acts of the Apostles proves that they did grasp the thought as Jesus intended to have them. That book represents them as living in the Spirit, rejoicing in the Spirit, going hither and thither at the summons of the Spirit, testifying to the truth in the strength of the Spirit, enduring martyrdom even courageously and calmly because sustained by the Spirit.

We need not to be puzzled intellectually by the doctrine of the Holy Spirit and it ought to mean no less to us Christians of a later day. He does not supersede nor destroy our own faculties. Peter was Peter and John was John both before and after Pentecost. But the Spirit does re-enforce our own weak endeavors and limited resources. He takes hold and pulls with us, and our load becomes easier to bear and the path less thorny and steep.

But warm, sweet, tender, even yet
A present help is He,
And faith has still its Olivet
And love its Galilee.

Parallel verses: Luke 12: 12; Acts 1: 8; Rom. 8: 16, 26; 1 Cor. 2: 10, 11; 2 Cor. 3: 17; Gal. 6: 8; Eph. 3: 16; 4: 30; 1 John 3: 24.

THE Y. M. C. A. JUBILEE.

On June 6, 1844, twelve young men met in a small room under the shadow of St. Paul's Cathedral and constituted themselves into the Young Men's Christian Association, "little dreaming," to quote Dr. Cuyler, "that the stroke struck that day would echo through the ages." Fifty years have passed away and the leader of the twelve is again seated in the quaint, oak-wainscoted apartment, which would long ago have been demolished were it not the birthplace of the Y. M. C. A. He is now head of the house—Hitchcock, Williams & Co., 72 St. Paul's Churchyard—which he entered as a young assistant. Though old and white haired, his eye is as bright and his spirit as youthful as ever. In half a century the earnest band of a dozen has grown into a multitude of half a million; the one company has multiplied itself by five thousand. These associations are organized into national unions, and these again into one comprehensive international union, with headquarters and an executive committee at Geneva and corresponding members in every civilized country. This committee, among other important functions, organizes triennial conferences of delegates from associations all over the world. The thirteenth of this series of conferences, held in London, June 1-7, was the jubilee celebration.

The convention was, according to Mr. J. H. Puttill, organizing secretary, the largest representative gathering of the kind ever held in any part of the world. Over 2,000 delegates came from twenty-one countries, including Finland, Hungary, China, Japan, Persia, West Africa, New Zealand. Scandinavia sent a contingent of 200, headed by the president of the Stockholm branch, Prince Oscar Bernadotte, second son of Oscar II., king of Sweden and Norway. The recollection that a few years ago the prince forfeited his right of succession to the throne in order to marry the woman he loved, Mlle. Munck, lady-in-waiting to his mother, added to the warmth of his welcome. Another distinguished delegate was Count Andreas von Bernstorff, who was at one time attached to the German legation at Washington. A

member of the royal German household, he is the confidential friend of Emperor William, who gave 5,000 marks toward the building of a Y. M. C. A. hall in Berlin. Both these princes took public part in the jubilee proceedings, in prayer and speech, and charmed everybody by their unaffected bearing and simple, pure English. Other notable continental delegates were Pastor George Appia of Paris, Superintendent Krummacker of Elberfeld, Prof. J. E. Barde of Geneva. Among the American delegates were Hon. John Wanamaker, Dr. Cuyler, bright and vigorous, and Morris K. Jesup, "Christian banker." Mr. Cornelius Vanderbilt, announced as "the Christian railroad president," was more than once on the platform, and narrowly escaped making a speech, and H. Thane Miller, standing on one of the queen's kitchen tables in front of Windsor Castle, shook the heavens with farewell words.

Day by day we took dinner and tea in a huge marquee, seating 2,300, on the Thames Embankment, being the guests in turn of the Jubilee Council, Mr. John Cory, Lady Williams, Lord Kinnaird, Lady Louisa Ashburton and Sir George Williams. The Swedish delegates brought over a choir of sixty male singers, who discoursed sweet music after dinner and, to the delight of all, broke into national airs and mountain songs at every opportunity. In four days were consumed 12,500 pounds of meat, 30,000 rolls, 450 pounds of butter, 130 pounds of tea and large quantities of other commodities. It took 3,000 yards of tablecloth to cover the tables and there were 162 attendants. Surely these figures are big enough even for Americans. German delegates created amusement by asking for beer and failing to understand that it is not a temperance drink in England.

The four largest and most representative ecclesiastical buildings in London were utilized. The opening service was held in Westminster Abbey with all the ceremony of the Church of England. The venerable Dean Bradley read the lesson and the Bishop of London preached the sermon. How impressive the service was! The gray minster crowded with people of many nations, the trilingual singing of "All people that on earth do dwell" and "Holy, holy, holy, Lord God Almighty," the beautiful chanting of the white-surplised choir, the scarlet vestments of the clergy, the roll and swell of the organ, the twilight only relieved by long rows of lighted candles must be imagined, it cannot be described. At the Metropolitan Tabernacle on Sunday morning Rev. Thomas Spurgeon preached a special sermon, and, adopting a suggestion of the late Lord Shaftesbury, drew parallels between Y. M. C. A.'s and the cities of refuge. In the evening at the City Temple Dr. Joseph Parker, who said he had "dragged himself out of bed to be there," after giving a cordial and loving welcome, discoursed on The Importance of Personal Testimony. In the afternoon the English, French, German and Scandinavian delegates held separate services in different halls. In all fourteen hundred special sermons were preached by ministers of all denominations throughout the country. A public thanksgiving service, attended by from eight to ten thousand people, was held in St. Paul's.

One secret of the unqualified success of the jubilee celebration was the constant variety of the program. No two days were alike. Many admirable papers were read and encouraging reports presented of the progress of the work in all parts of the world, but a continuous round of papers and speeches, however excellent, is apt to become wearisome. Knowing this, the organizers of the convention wisely arranged for gatherings of a different type. On one evening the delegates were the guests of the Corporation of the City of London in the Guildhall and were royally entertained. This ancient body voted £1,000 for the purpose and issued 4,000 invitations. The lord mayor and his lady, with the sheriffs, resplendent in official robes, personally re-

ceived the delegates one by one. Refreshments were lavishly dispensed and high-class music provided. After receiving the freedom of the city in a casket chiefly composed of oak from the old Guildhall roof, Sir George was eulogized by the mayor and others.

On the evening of Jubilee Day, the Albert Hall, the largest building in London, was crowded with at least 10,000 persons. Sir George was presented with his bust in marble and received an ovation such as is rarely witnessed in London. The vigorous and happy way in which he responded justified his claim, "I'm a young man yet." The proceedings began with a gymnastic display by representatives of "muscular Christianity," one standing five feet three in his stockings taking the high jump at five feet six. Lord Kinnaird, Canon Fleming and Dr. Parker made rousing speeches. Dr. Pentecost led the Lord's Prayer. Prince Oscar both prayed and spoke. Mr. Wanamaker delivered a stately eulogy on Sir George Williams and the Queen of England. Americans when they cross the Atlantic seem to vie with Britisbers in loyalty to the throne. At Windsor Dr. Cuyler spoke of the "noble, pure, loving, gracious lady, who is queen of hearts, even among us American republicans." Messages between Her Majesty and the conference were several times exchanged. In one sense Madame Antoinette Sterling created the effect of the evening at the Albert Hall. She sang The Gift, and then, in a way that drew the tears, Darby and Joan. Later on she sang recitatively the Twenty-third Psalm. When an encore was demanded the great singer quickly reappeared, advanced to the front of the orchestra, and instead of singing spoke thus, in loud clear tones:

Dear brothers and sisters, let us have but one country—God-country! Let us have but one church—the invisible church! Let us have but one creed—to love God, our Father-Mother God, and our neighbors as ourselves!

The effect was electrical. These few words, expressing as they did the whole spirit and effect of the conference, evoked a great outburst of emotion from the vast assembly.

A visit to historic Windsor was the closing event. The queen granted privileges which, said Prebendary Webb-Peploe, proposing a message of cordial and respectful thanks to Her Majesty, had never been given before. Besides inspecting the state apartments, the delegates were permitted to visit the late prince consort's model farm, the royal stables, the royal gardens at Frogmore and the Royal Mausoleum, which is only open to the public for a few hours one day a year, and then by special order. Luncheon was served in Windsor Park and afterwards a series of photographs was taken on the queen's private garden terrace. One drawback was the absence of Sir George Williams, who, by unremitting attendance at all the gatherings, had overtaxed his strength. Whenever and wherever he appeared he met with a warm reception, and in his absence every mention of his name was hailed with enthusiasm.

The farewell took place in front of the inner gates of the castle, with blue sky overhead and a fine natural panorama stretching away in front. The final meeting was, if anything, more impressive than the first assembly in the Abbey, and a fitting termination to a memorable convention. Prayer was offered in three languages, and parting words were spoken by Dr. Newman Hall, Mr. Webb-Peploe, Count Bernstorff, Mr. Wanamaker—who said he would never again be able to find a dictionary with the word foreigner in it—H. Thane Miller and Howard Williams (Sir George's son). Speakers and hearers were stirred to the depths and many eyes and cheeks were wet. Three lusty cheers were given for Her Majesty, "God save the queen" was sung, then came the Doxology, and the jubilee celebration of 1894 was over. But the memory and blessed effect will abide for many a long day. "We are," said one of the speakers, "loath to part. We have but met, but, having met, we can never part." ALBION.

Literature

BOOK REVIEWS.

THE CHRISTIAN MINISTRY.

The little volume which bears this title is a memorial of the late Prof. Theodore C. Pease, Bartlett Professor of Sacred Rhetoric in Andover Theological Seminary, who died last November. Prof. E. C. Smyth, D. D., has supplied a brief introduction and there is a biographical sketch followed by Professor Pease's inaugural address, upon assuming his professorship, on *The Christian Ministry: Its Present Claim and Attraction*, two lectures from his course on homiletics, two of his sermons, an essay on Dante which he had read on several occasions and a few specimens of his work as a hymn-writer and poet. A good likeness of him forms the frontispiece.

Professor Pease, although comparatively a young man, was beginning to be known quite widely and was honored and beloved wherever he was known. Indeed, the strength of the personal regard which he inspired was somewhat unusual as was that of the respect felt for his uncommon abilities. It is no small a thing to be invited to succeed such men as Professors Phelps and Tucker, yet it already was becoming evident that no mistake had been made. Professor Pease's early death was one of those events which try human faith in God severely, for he was on the threshold of a most useful career for which he seemed conspicuously qualified.

This volume, fragmentary although it is, answers its purpose well and will recall him distinctly to all who know him. His thorough scholarship, his wise methods, his earnest spirituality, these and other features of his character and work may be suggested as vividly and lastingly by such a book as this—which has been edited by a club of his friends, the Fortnightly Club—as by a more elaborate work. It will find a cordial welcome and throughout a by no means limited circle of readers. [Houghton, Mifflin & Co. \$1.25.]

SOCIALISM AND SOCIAL REFORM.

Prof. Richard T. Ely has made in this book a significant contribution to the task of clarifying the public mind upon this engrossing subject. We know of no other volume which affords a better general conception of what the reader needs to know who has not time to master the literature of the topic. The book has four divisions. One explains the nature of socialism and contrasts it with some other schemes of industrial change. A second declares wherein the strength of socialism lies and the services which the agitation of the subject already has rendered. A third points out its weaknesses and dangers. The fourth discusses the golden mean, or what is practicable in social reform.

The thorough familiarity with the topic in its many branches and its minor particulars and the candid and temperate spirit of the author win respect and confidence. It is a truly scientific discussion. It will be reassuring to all who have grown into the conviction that socialism is an unmanageable force which has been set in operation by those who neither understand it nor are able to control it. It also will enlighten and warn all who assume that the socialistic movement is to accomplish nothing of real or permanent value to the world. The first division naturally is chiefly historical. The

second and third are studies of present facts and tendencies. The last contains conclusions or inferences drawn from its predecessors.

There is little in it to which impartial readers will take exception. It does not advocate extreme courses. We are not quite clear whether Professor Ely sympathizes or not with all the aims of socialism which he states—*e. g.*, the abolition of rent and interest. At any rate, he favors no hasty, unjust steps in that direction. He admits readily the limitations of socialism at its probable best in certain vital directions, for instance in respect to agriculture. We are specially glad to observe also that he is able to consider the subject of competition calmly and reasonably. Upon this point many writers in reference to socialism hitherto have spoken rashly and foolishly. That grave evils inhere in competition cannot be denied, yet we believe him correct in saying, as he does, that "it is, when properly restricted, upon the whole, a beneficent force." Certainly it is far from being an unmixed evil.

He renders very clear the fact that needed social reforms cannot be brought about all at once. Progress must be gradual, and its tide may ebb and flow more or less before reaching its final level. But it is being made and steadily and the process of accomplishing it is educating its advocates to be cautious and wise. There is less and less danger of great social upheavals growing out of it. The picture of the future social state which he imagines is at once far more probable and far more attractive than the insipid monotony of human society which is Mr. Bellamy's ideal.

Professor Ely thinks that therein great national undertakings will be owned and managed by the nation, that men will co-operate far more than at present and in great part through the agency of improved government, that excessive fortunes will disappear and moderate fortunes be largely multiplied in number, that the element of chance in business will be mostly eliminated, and that there will be more time, opportunity and power for devotion to the higher pursuits of life. We heartily commend his volume as a positive and definite aid to the comprehension of the situation and its needs. It is the third volume in the Library of Economics and Politics of which its author is the editor. [Thomas Y. Crowell & Co. \$1.50.]

OTHER RELIGIOUS BOOKS.

The twelfth volume in the American Church History Series is *A History of the Disciples of Christ, the Society of Friends, the United Brethren in Christ, and the Evangelical Association* [Christian Literature Co. \$3.00]. The respective authors are Rev. B. B. Tyler, D. D., Prof. A. C. Thomas, R. H. Thomas, M. D., Rev. D. Berger, D. D., and Rev. S. P. Spreng. Rev. Dr. S. M. Jackson, one of the general editors of the series, also has contributed a valuable bibliography of American Church History. The reader is offered in the divisions of this work all which any but special students need to know about each denomination considered and the work, being done by experts, is trustworthy as well as well wrought in form. The labor involved in such a work as Dr. Jackson's bibliography can be appreciated only by those who have some personal knowledge of what it means to prepare one, and it is of the utmost value. The volume is printed and bound in the

simple but handsome style of its predecessors.

Judaism at the World's Parliament of Religions [Robert Clarke & Co. \$2.50] contains most of the papers presented at the Parliament proper, the Congress and the Presentation. It is probably the most instructive and trustworthy exposition of modern Judaism which ever has been made. Among the contributors are Rev. Dr. I. M. Wise, on *The Theology of Judaism*; Rev. Dr. E. Kohler, on *The Synagogue and the Church and Their Mutual Relations, with Reference to Their Ethical Teachings*; Rev. Dr. David Philipson, on *Judaism and the Modern State*; Rev. Dr. H. Berkowitz, on *Judaism and the Social Question*; Rev. Dr. A. Moses, on *Judaism a Religion and not a Race*; Rev. Dr. J. Silverman, on *Popular Errors about the Jews*; Miss Henrietta Szold, on *What Judaism Has Done for Women*, etc. It is a book which cannot well be read hastily but which, if studied carefully, is exceedingly profitable to either Jew or Gentile. It is one of the immensely valuable, even if indirect, results of the Parliament of Religions that it has called so much material of this sort into being.

Rev. A. B. Simpson, the author of *Larger Outlooks on Missionary Lands* [Christian Alliance Publishing Co. \$3.00], describes therein a journey round the world for the purpose of inspecting missionary fields and forming plans for missionary work. He apparently is a faith-healer and seems to be very devout and affectionate but generalizes a great deal and leaves us in some doubt as to the practical aspects of the mission work which he represents. His book contains very little important information which is not familiar and all which has to do specially with mission work of his own body might have been put into a very few pages. The book makes no pretenses it is true, and is based upon the author's letters home but its size—almost six hundred pages—and cost are excessive in view of its exceedingly small value in comparison with most of the literature of travel and missions. It is illustrated freely but many of the pictures are executed poorly. Some however are very good.

Some three years since Prof. J. M. Hopkin, D. D., of Yale University, now connected with the Art School but formerly and for many years with the Theological Seminary, published a volume, *Sermons on Faith, Hope and Love, with Some Homiletics* [Dodd, Mead & Co. \$1.50], in which were a dozen sermons and some eight or nine score pages of familiar, practical replies to actual questions of young preachers. The volume possessed exceptional interest and merit in its way and we are glad to record the appearance now of a second and enlarged edition of it. Not only those who have been students of the author's at Yale Seminary but many others also will appreciate the volume and learn much from it. —Here, too, is a new and enlarged edition of W. O. Bourne's little book, *Now I Lay Me Down to Sleep, the Prayer of Childhood in Literature and Song* [A. D. F. Randolph & Co. \$1.00], a most miscellaneous collection in prose and verse of all sorts and qualities of material bearing upon this familiar and sacred petition. It is a pleasant, touching and helpful little volume.

TEXT BOOKS.

The revised edition—including the first four books—of *Xenophon's Anabasis* [Ginn

& Co. \$1.65] as prepared for the use of pupils by Professors W. W. Goodwin and J. W. White, of Harvard, is out in a handsome and convenient volume with ample preface, notes, etc. It is adapted to the latest editions of Goodwin's Greek Grammar and Hadley's Greek Grammar in Allen's revision. —Prof. C. F. Smith has edited the third book of *Thucydides* [Ginn & Co. \$1.75] on the basis of the Classen-Steup edition of 1892. It is a volume which critical scholars will appreciate highly. —*The First Book in English* [American Book Co. 40 cents] is by W. H. Maxwell and is a good example of simple, orderly arrangement and of good judgment in guiding the child mind. Yet it possesses no very marked features distinguishing it from other good books.

The First Steps in Algebra [Ginn & Co. 70 cents], by G. A. Wentworth, is meant for use in the higher grammar school grades and it makes special effort to be intelligible and to lay lasting foundations in the mind. —From the same house comes *A Preparatory German Reader for Beginners* [45 cents], by C. L. Van Daell, the material of which has been sought in German historical literature and lyric poetry as of more importance than the legendary lore from which such material often is gathered. The book in other respects is much like the best of its predecessors. —*Spencer's System of Lucid Short-hand* [D. Appleton & Co. 50 cents], devised by W. G. Spencer and prefaced by Herbert Spencer, his son, was invented fifty years ago but is claimed to be abundantly worthy of present acquirement and use. Students of the subject should examine it. —Mr. J. N. Tilden's descriptive, industrial and commercial *Grammar School Geography* [Leach, Shewell & Sanborn. \$1.25] is printed and illustrated handsomely. It is as full as such a volume well can be and is accurate in the main. But New Bedford has passed Lowell in the manufacturing race and now stands next to Fall River.

MISCELLANEOUS.

The author of *An Englishman in Paris*, which was widely read, has brought out another racy volume, *My Paris Note-book* [J. B. Lippincott Co. \$1.25]. He knows his Paris intimately and has had uncommon opportunities of learning particulars about many affairs of consequence which ordinarily not only are confined to very few persons but also are guarded well for decades and often for generations. Indeed many of the statements here made have been kept secret for many years. The reign of Napoleon III. is the period about which most of the author's somewhat gossip but also serious and informing communications center, but many of the Frenchmen who have come to the front since the emperor's fall also are portrayed with evident and most entertaining fidelity. Thiers and MacMahon, Gambetta and Grévy, Ribot, Clemenceau, Brisson, etc., all are sketched for us in a half sympathetic, half derisive fashion which is most amusing and which also carries conviction with it. The book is a desirable addition to the literature which students of the social and political history of the second half of the nineteenth century will find specially valuable.

The late Rev. T. C. Finlayson, D.D., pastor of Rusholme Congregational Church, in Manchester, Eng., was a man of unusual intellectual and spiritual gifts and his brother Dr. James Finlayson has prepared

a pleasant memorial volume, called *Essays, Addresses and Lyrical Translations* [Macmillan & Co. \$3.00], to which Prof. A. S. Wilkins has supplied an appropriate biographical sketch. The contents do not seem to be in the form of sermons, although some of them would do good service as sermons, but to be rather extracts from his many contributions to the religious and other press, his poems, etc. They are mainly upon literary or moral themes—e.g., Tennyson's In Memoriam; The Uses of the Imagination in the Christian Ministry; Christian Hospitality; Law, Miracle and Prayer; Translations from Goethe, Schiller, etc. They reveal a mind of no common order and a character strong and influential although unassuming. Dr. Finlayson was a preacher of repute, and we wonder a little that none of his discourses are included in these pages. American readers, some of whom must have known him, will find his thoughts stimulating and his spirit uplifting.

Mr. James Douglas, author of *Canadian Independence, Annexation and British Imperial Federation* [G. P. Putnam's Sons. 75 cents] takes the sensible view that the annexation of Canada to the United States is not desirable and that the good results which it might bring to pass can be secured by the proper adjustment of mutual commercial relations. We agree with him and commend his reasoning. He goes further and urges Canadian independence strongly, and claims that, if there be advantages in British imperial federation, the first step toward securing them for Canada is to proclaim her independent of Great Britain. We incline to believe him right here, too. At any rate his book is worth reading with care.

The Columbian Knowledge Series is starting off most successfully. The second issue is *Public Libraries in America* [Roberts Bros. \$1.00], by Librarian W. I. Fletcher of Amherst College. In a series of short but well furnished chapters it discusses the public library movement, library laws, library buildings, classification and catalogues, reference work, the American Library Association, Special Libraries, etc. A valuable appendix adds facts and suggestions and there are many good illustrations. The book is of more than passing interest and value and not only to those actively connected with public libraries. —The *Century* [Century Co. \$3.00], from November, 1893, to April, 1894, bound together in the familiar and somewhat gorgeous gilded covers, is as substantial, diversified, tempting and rewarding as ever. It is unsafe to open it—even if you have read all six of its numbers before—unless you have some hours at your disposal.

NOTES.

—Mr. W. D. Howells and his daughter have gone abroad for the summer and Mr. Howells expects to make a careful study of Holland.

—Mr. F. H. Scott, president of the Century Co., recently said in a public address that each number of the *Century* costs more than ten thousand dollars for contributions and pictures before it goes to press.

—The *Bookman* for June says that the new novel, *A Modern Hretic*, which has appeared anonymously, is the work of Rev. C. S. Horne, pastor of the Allen St. Congregational Church in Kensington, London. Mr. Horne is well known to many American Congregationalists.

—The Century Company proposes to issue early in the autumn a supplementary volume of the *Century Dictionary*, bound to match the latter. It is to be a cyclopedia of names and will include 1,100 pages. Its editor is B. E. Smith, the managing editor of the *Century Dictionary*.

—The Tennyson memorial in the Isle of Wight is to stand near Farringford, his home at Freshwater. It is to be in the form of an Iona cross thirty-four feet high and will be 716 feet above high watermark and serve as a beacon for many miles. The design adopted is that of J. L. Pearson, R. A.

—The publication committee who issued a memorial volume about the centennial celebration of Washington's inaugural address have reported that they have prepared and disposed of an edition of 938 copies, and that the plates are destroyed. Whoever owns a copy of the volume doubtless will see it rise in value on his hands.

—There is a disturbance at Stratford-on-Avon because one of the church-wardens has sold for old lumber the carved oak doors which were placed at the north end of the church a century before Shakespeare was born and have been there ever since until temporarily removed a few weeks ago. Probably they will be replaced.

—The late Mr. Frederick Burgess of London was one of the proprietors of the famous Moore and Burgess minstrels, but he also was an accomplished book specialist and for many years gave special attention to collecting the works of Cruikshank, Dickens, Ruskin and Thackeray. His series of first editions of Thackeray is one of the finest in existence. His library has been or is about to be sold at auction.

—The statement that Messrs. Moody and Sankey have received large sums in royalties from the publishers of the successive issues of *Gospel Hymns* is wholly untrue. They never have received anything thus. The money which would have come to them was turned over to certain trustees who distributed it for various religious purposes and now, at the request of these trustees, it is given to the authorities of the Northfield and Mt. Hermon seminaries.

BOOKS OF THE WEEK.

- Lee & Shepard. Boston.*
THE SPECIAL KINESIOLOGY OF EDUCATIONAL GYMNASIACS. By the Baron Nils Fosse, M.G. pp. 380. \$5.00.
MATTER, ETHER AND MOTION. By A. E. Dolbear, Ph.D. pp. 407. \$2.00.
UP AND DOWN THE NILE. By Oliver Optic. pp. 352. \$1.25.
Ginn & Co. Boston.
THE PHILOSOPHY OF TEACHING. By Arnold Tompkins. pp. 280. 85 cents.
Student Publishing Co. Hartford.
THE EPIC OF THE ORIENT. By Rev. H. M. Sydenstricker. pp. 111. 75 cents.
Macmillan & Co. New York.
JUDAS MACCABEUS AND THE JEWISH WAR OF INDEPENDENCE. By C. R. Conder, I.L.D. pp. 218. \$1.25.
THE TEMPLE SHAKESPEARE: MEASURE FOR MEASURE AND THE COMEDY OF ERRORS. pp. 144 and 94. 45 cents each.
Funk & Wagnalls Co. New York.
ISABELLA OF CASTILE. By Major-General O. O. Howard. pp. 349. \$1.50.
W. J. Shuey. Dayton, O.
JESUS THE NAZARENE. By Rev. C. J. Kephart. pp. 80. 50 cents.

PAPER COVERS.

- D. C. Heath & Co. Boston.*
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MAGAZINES.

- June. FORTNIGHTLY.—NORTHFIELD ECHOES.—ALTRUISTIC REVIEW.—MUSIC REVIEW.—THINKER.—NINETEENTH CENTURY.—UNIVERSITY EXTENSION. July. QUIVER.—CASSELL'S.—FRANK LESLIE'S.

News from the Churches

PASSING COMMENT.

The summer mission in Lowell is a practical plan which might be undertaken to advantage in other cities.

The spirit of independence is manifested by another church in the Interior which has voted for self-support.

A Canadian church is heard from this week. Its prosperity has been large spiritually and materially.

The subject Good Roads and a special invitation by the pastor to wheelmen proved a powerful attraction to the cyclists in a city in New York.

Were every town as responsive after two weeks of special meetings as the one in Illinois, it would be well to enter upon a campaign immediately in all of our churchless towns.

The Ministers' Book Club in St. Louis offers a valuable suggestion to pastors who cannot easily have access to the latest books.

Some additional churches are mentioned this week as enjoying services in their own edifices for the first time. The period of inconvenience which many new churches experience at the start doubtless prepares them for a fuller appreciation of their later blessings.

MAINE CONFERENCE.

New England offers the traveler no greater attraction than the lovely valley of the Kennebec, the highway for travel and traffic into the interior of Maine. Bangor, a city among the trees and Rome-like with its many hills, was the place of meeting. The First Church gave a cordial welcome through its pastor, Rev. C. H. Cutler. Hon. G. C. Moses served as moderator and Deacon E. F. Duren for the fortieth time as recording secretary. For forty-five years, also, as chairman of the publishing committee, he has edited the Maine Minutes. This remarkable service was affectionately recognized as his resignation was accepted. The new secretary, Rev. C. D. Crane, preached the sermon from the words, "In the midst of you standeth One whom ye know not." The report of the corresponding secretary, Rev. E. M. Cousins, was a comprehensive and admirable survey of the State work. The churches in Maine number 243—a decrease of four—and the present membership is 21,413. Eighty-four churches are without pastors. The 789 additions for 1893 are fifty per cent. less than the average for the past ten years. The benevolences, \$75,650—a decline of \$2,000—are above the average for ten years.

The first evening was given to missionary addresses. Rev. C. H. Daniels, D. D., of the A. B. C. F. M. spoke on the significance of The World's Evangelization. The fascinating address of Dr. Pauline Root on medical missions in Madura appealed deeply to Christian sympathy and benevolence. Secretary C. J. Ryder of the A. M. A., in vigorous and stimulating words, spoke of the need and possibilities of the Indians. At the meeting of the Maine Missionary Society Secretary J. E. Adams, D. D., reported 120 churches under its care, only five of which have a membership of over 100. The changeable nature of the pastorates in these weak churches is one of the chief difficulties in the missionary problem. The appointment of a general missionary for Western Maine has been discontinued. The opening up and rapid settlement of the large and fertile county of Aroostook in North-eastern Maine offers a magnificent opportunity for missionary enlargement. The decline of \$7,600 in legacies over last year made an equal deficit for the payment of the missionary expenditure of \$26,600. The vacancy caused by Professor Paine's resignation as president of the society was filled by the election of Mr. Galen C. Moses. The woman's missionary meetings were ably addressed by Dr. Root, Mrs. K. B. Lewis, Mrs. C. A. Woodbury and Mrs. Foster. The interest of these

meetings was greatly enhanced by the report of increased benevolence in all departments of woman's work, the sum total being nearly \$10,000.

The social spirit of Bangor found most delightful expression in a reception tendered to the conference by the young ladies of the city in the Y. M. C. A. Building, recently built at a cost of \$62,000.

Interdenominational comity, so practically inaugurated a few years ago, is still a live issue in Maine. Its spirit was admirably illustrated by fraternal greetings from representatives of the Baptist and Methodist churches and by a scholarly and powerful address by Rev. J. M. Frost of the First Methodist Church. He inferred that the religious destitution of portions of the State was due to the overstocking of other portions with churches. There are 1,500 Protestant churches in the State, or one for every 500 of the population. This calls annually for \$25,000 missionary money from the various denominational societies, still leaving 130 communities without any Protestant religious service. The speaker termed the present efforts at comity the fruit of a regenerated denominationalism. Dr. Arthur Little spoke eloquently of the requirements of The Leadership Demanded by the Hour. The business meetings of the conference indicate the rapid infusion of new vigor and life. The time of meeting has been changed from June to September, and every church in the State is hereafter to be entitled to representation by its pastor and one delegate. The spirit of the conference was preeminently missionary. This found happy illustration in the spirited raising of \$450 for the new church building at Island Falls.

The closing address on The Christ of Faith was by Prof. C. A. Beckwith, D. D. Rev. G. M. Howe was elected moderator for next year.

D. M. P.

CONNECTICUT ASSOCIATION.

The 185th meeting of the General Association of Connecticut was held, June 19, 20, in the Asylum Hill Church, Hartford. This being the first year that each member entertained himself, the attendance was not increased above that of former years. Considering the circumstances, however, a good number was present.

The association organized by the election of Rev. Dr. J. W. Cooper as moderator and Rev. Roscoe Nelson as scribe. Rev. J. H. Twitchell cordially welcomed the brethren to his church and city, and with patriotic reminiscence exhorted them to cheer and courage. In his address as retiring moderator Rev. J. S. Ives sketched the history of the association from its first meeting held in Hartford in 1708, when the face of Connecticut Congregationalism was set rather toward the Presbyterianism than the Pilgrims.

Two of the topics were such as to open the way for a warm discussion of questions pertaining to Biblical criticism and the authority of the Bible. Prof. G. B. Stevens of Yale Seminary presented a clear and judicial paper on The Unity of the Evangelical and Scientific Spirit in Theology. He defined the scientific and evangelical spirits and urged that these should not be in conflict but that both should be maintained in the development of theological science. The paper led to the expression of diverse opinions, especially with reference to the results of the higher criticism, as did also the paper by Rev. C. E. Stowe on The Persistence of Faith. Mr. Stowe earnestly maintained the indestructibility of Christian faith, but as earnestly and fearlessly defended freedom of investigation, thought and speech regarding the documents which have been held as faith's foundation. Mr. Stowe started again the blood of the brethren, and opinions conservative and radical found expression. It is, however, a matter of remark that not once did the temper of any speaker overcome the brotherly spirit.

An address on The Congregational Idea of Worship was given by Rev. G. H. Howe, the

practical part of which was a discussion of the evening service problem. At the closing half-hour of devotion mention was gratefully made of the large gatherings into the churches all over the State during the past winter and of the encouraging work now in progress among the Swedes and Germans. H. H. K.

CONFERENCES AND ASSOCIATIONS.

ME.—The Union Conference met recently in Bridgton. The topics were: The Church and the Kingdom, The Church and Business Matters, The Church and Reform Movements, Home and Foreign Missions, The C. S. S. and P. S., and The Brotherhood of Andrew and Philip. Sermons were preached by Rev. H. E. Farnham and Rev. W. B. Allis.

Somerset Conference met in Bingham. The chief topic was The Strength and Usefulness of Young People in the Church. The sermon was preached by Rev. G. M. Twitchell.

The Hancock County Conference was held in Bucksport, June 12, 13. The subjects were largely taken from home and foreign mission work. The sermon was preached by Rev. George Freeman.

N. H.—The Hillsboro County Conference met in Hollis, with an unusually large attendance. Addresses were made by Dr. T. E. Clapp and others.

Vt.—Washington County Conference held its last meeting in Warren. The subjects were: Woman's Work in the Church, Consecrated Effort in Prayer, Christian Citizenship, and Soldier Qualities in Christian Life. Sermons were preached by Rev. H. E. Whitham and Dr. W. S. Hazen.

N. Y.—The Black River and St. Lawrence Association was held in Bangor, June 12, 13. Woman in the Church and The Preacher's Call were among the topics. Mrs. J. B. Hendrich was approbated to preach.

MINN.—The Western Conference met in New Ulm, June 12-14. Nearly all the churches are supplied with pastors and several have enjoyed revivals. The topics were: How We May Help to Build Our Churches, The Midweek Service, Business Methods in the Church with Respect to Church Support and Benevolences. The ladies' meetings were well attended and interesting. The New Ulm church has experienced wonderful progress during the year, the membership having been more than doubled.

The Northern Pacific Conference was held in Crookston. The topics were: The Scripture Teaching of the Kingdom, Recent Conceptions of the Kingdom, The Bible and the Bible School, Who Is Responsible for Short Pastorates? The Meeting House—Its Care and Comfort, The Christian College, Missions, Temperance and Education.

NEN.—The Columbus Association held its annual meeting in Ulysses, June 12-14, with a full attendance. Three sermons were preached; several bright papers were presented. Sunday School and Home Missionary Work were the topics. The churches reported a successful year, and all of them are supplied with pastors.

WY.—The Tacoma Association, held in South Bend, June 12-14, had a large attendance, including nearly every pastor. The subjects were: Have We a Real Christ? The Characteristics of the Mission of the Christ, Are the Churches of Today Loyal to the Christ Idea? The Practicability of the New Jersey Declaration upon Christian Unity, and The Golden Rule and the Sermon on the Mount Applied to Business, Government and Society. Other themes were: Co-ordination of Life and Doctrine, How Can We Make Our Churches and Their Services More Sacred? The communion sermon was preached by Rev. O. L. Fowler. Resolutions on the lottery question were ordered sent to Congress, and a resolution on the New Jersey Declaration was passed, expressing sympathy with a movement for unity in service rather than on doctrinal grounds.

CONGREGATIONAL CLUBS.

ILL.—The Fox River Club held its annual meeting in Aurora, June 12. The address was by Rev. C. Perren, D. D., on The Bible the Word of God. A discussion on Free or Rented Pews followed. Resolutions were passed against the Sunday newspaper.

NEW ENGLAND.

Boston and Vicinity.

Rev. H. A. Bridgman, managing editor of the Congregationalist, sailed for England in company with Rev. Nehemiah Boynton last Tuesday. They will attend the summer school at Oxford and return in September. Bon voyage.

Massachusetts.

LOWELL.—The evangelical ministers of the city have associated themselves to maintain a city mission during the summer, when active evangelistic

work is suspended in many of the churches. A vacant store has been rented in the heart of the city and services are held at noon and evening every day but Sunday, when they are held in the morning and afternoon. A Christian student is in general charge at the mission and is expected to be ready at any time to render Christian service. The meetings are in charge of the pastors, each of whom is responsible for one day's meetings each week.

Miss Annie Harlow has returned from the West, where she gave a series of addresses on Sunday school work. She was tendered a complimentary reception at the First Church, June 21.

WORCESTER.—Dr. A. Z. Conrad, pastor of the Old South Church, has begun a series of sermons on Worcester Institutions as Seen Through Spiritual Lenses, discussing the educational, industrial and moral life.

The Men's Association of Pilgrim Church, Rev. C. M. Southgate, pastor, gave a reception to the graduating classes of the schools June 26. Special music, speeches and other parts by graduates and an address by the pastor were features of the evening.

GREENWICH.—The ladies of the H. M. S. at their recent annual meeting made an extra thank offering of \$60 to help the national society in its financial need.

Maine.

Mrs. S. E. Foster has been engaged by the Maine Missionary Society to do evangelistic work in Franklin County.—The ladies of the Woman's Missionary Society have raised \$2,108 the present year.

New Hampshire.

GORHAM.—At the Oxford Association, held in connection with the Oxford Conference, Rev. F. K. Beem, who has been preaching for the Universalists for the past ten years, was approbated to preach for one year from the time when he should unite with a Congregational church.

MARLBORO.—After a sermon on the moral duty of total abstinence, by the pastor, Rev. J. S. Colby, June 17, pledges were circulated through the Sunday school by members of the Christian Endeavor Society, and 112 of the 119 persons present signed the "iron-clad" agreement, which includes wine, beer and cider.

DUBLIN.—The church is nearly extinct, but the society has a house of worship and invested funds and a movement is being made for the resumption of public worship under the charge of Rev. G. W. Ruland.

EXETER.—On Children's Sunday a copy of the Bible or Pilgrim's Progress was given to nineteen children who, during the year, attended public service at the First Church forty or more Sundays.

The late Mrs. Mary Thompson of Stratham left a legacy of \$100 to the church as a memorial to her parents.

Vermont.

WEYBRIDGE.—The centennial anniversary of the church occurred June 20. Prof. C. B. Wright made an address upon The Mission of the Church and Deacon Samuel James gave the historical narrative. While the church has been much of the time without a settled pastor, it has generally had a preaching service, often being supplied from Middlebury College. The membership is small, but the church has been prospered. Its edifice has been renovated recently and presents a neat and attractive appearance. The pulpit is at present supplied by Mr. W. R. Arnold of Union Seminary.

Rhode Island.

WOONSOCKET.—During the year a mortgage of \$800 has been paid and enough more raised to repair the building and replace the hymn-books in the audience-room and vestry. The C. E. Society has undertaken work among the Armenians, of whom there are seventy-five in the parish. Meetings are held in their houses and an Armenian pastor visits among them and preaches once a month. The church has grown rapidly during the last two years. Rev. J. C. Alvord is pastor.

Connecticut.

WEST HAVEN.—The church, Rev. N. J. Squires, pastor, has become incorporated and employs the weekly offering system, which it has been introducing gradually during the past few years.

SOUND BEACH.—An *ex parte* council of churches was held in the First Church of Greenwich, June 18. The letters missive, sent to churches in Greenwich, Fairfield, New Canaan, Stamford, Bridgeport and Chelmsford, stated that the faction in the church had declined the proposal for a mutual council. Advice was asked upon the action of a majority of the church and society in dissolving the relations in which, as acting pastor, Rev. A. L. Shear has served the church more than a year. The council made repeated but vain efforts to secure Mr. Shear's participation.

In framing its results it avoided any reflections and strove to open the way for harmony between the dissentients and the church, now in its 226th year. It undertook to advise such measures as would secure prosperity in the future and, if possible, also save the former incumbent to usefulness hereafter. The council approved of the dissolution of the relations of Mr. Shear with the church as acting pastor and advised that, if he should withdraw from the field, the society should continue to pay him his salary for three months or more.

MIDDLE STATES.

New York.

LOCKPORT.—At the recent State meeting of the League of American Wheelmen the pastor of the First Church, Rev. J. W. Bailey, preached a special sermon on Good Roads, June 17. All the wheelmen in the city were invited to the service and the house was crowded.

BROOKLYN.—Mr. J. L. Partridge of the Church of the Pilgrims, the oldest deacon in the city, has recently passed his ninetieth birthday. Words of congratulation and appreciation of this long period of usefulness were sent to him by his pastor, Rev. Dr. R. S. Storrs, and the church.

MORAVIA.—The church, Rev. W. H. Hampton, pastor, has raised \$1,300 for a new parsonage. The church edifice has been furnished throughout with electric lights, the C. E. Society paying one-half the cost.

THE SOUTH.

North Carolina.

TROY.—Rev. C. C. Collins, who for three years has ministered faithfully to the A. M. A. church at Troy, besides aiding three others in Montgomery County and two in adjoining counties, has been compelled to return North for needed rest and recovery from serious illness largely caused by overwork. He has won the respect of both white and colored, who express great sorrow that he must leave the work.

THE INTERIOR.

Ohio.

HUNTSBURG.—The church gave a reception to its new pastor, Rev. U. C. Bosworth, June 5. Among the addresses greetings were brought from the town, from the other churches and from the Plymouth Rock Conference. The church was left in good condition by the former pastor, Rev. T. P. Thomas, and the future promises well.

Illinois.

CALEDONIA.—For two weeks Rev. J. D. McCord has held meetings in this village, which has no church. The result is a desire to organize a church of forty-two members.

CRETE.—Evangelist Van Auker of the Illinois H. M. S., assisted by Miss M. R. Ayres, a singer, spent three weeks in Crete aiding Rev. C. L. French in special meetings. The church was strengthened and uplifted, though the visible results in conversions were not marked.

DES PLAINES.—The church, Rev. E. W. Huelster, pastor, has voted to become self-supporting. In view of the fact that within two years its building has been repaired and an eight-room parsonage has been erected, this step is a courageous one.

CHICAGO.—The Auburn Park Church, Rev. H. T. Sell, pastor, has enlarged and refurnished its edifice. The additions accommodate about 200 persons more. Rev. Willard Scott, D. D., preached the dedication sermon June 17. The balance of money due on the improvements was raised in a few minutes after the sermon.

Indiana.

RIDGEVILLE.—The church entertained the college board of trustees at the annual meeting, June 19, 20. Addresses were made on The Greek and Christian Spirit in Education, The Christian Idea of Perfection, Education as Related to the National Life, The Duties and Responsibilities of the Trustees' Work.

Miss Mary P. Wright, formerly with the American Board in Turkey, is engaged under the State branch of the W. B. M. I. in making a tour of the churches. In connection with her addresses she gives an exhibition of the costumes of the Orient and details the life of women in Islam.

At the Coal Mine Mission the Cardonia church has been repainted and carpeted. During the miners' strike there has been a great deal of lawlessness outside of Mr. Hayes's mission, but within its limits there have been quiet and peace. Almost every night large crowds have gathered around the church at Coal Bluff to sing gospel hymns and listen to addresses. These meetings have served to turn the attention of the miners to better things.

Michigan.

LAKEVIEW.—The church, Rev. C. H. Seaver, pastor, passed an eventful day June 17. After occupying a hall for twenty months it has now moved

into its new edifice. The property cost \$3,700, of which \$1,600 was subscribed in the community under the wise management of Rev. J. W. Arney, and with the aid granted by the C. C. B. S. all indebtedness is amply provided for. Rev. W. R. Seaver preached the dedication sermon and Rev. J. W. Arney offered the prayer.

DETROIT.—Plymouth Tabernacle has just opened a complete printing office, in which all the printing of the church will be done hereafter. A compositor gives his entire time, with one or two assistants. Another practical move is the opening of a free dispensary in connection with the institute work. A medical missionary from New York City has been secured as resident physician.

PORT HURON.—The council that assembled June 14 to install Rev. Thomas Chalmers was notable in that Mr. Chalmers succeeds the late Rev. A. H. Ross, D. D., and because Mr. Chalmers, in coming from the Disciple Church of Brooklyn, N. Y., was followed by defamatory letters and persecution of a most reprehensible sort from leading clergymen in that church. The council consisted of every church in the Eastern Association, beside several others. Patient inquiry with regard to the facts alleged of the candidate had been previously made by Dr. Washington Gladden and others, and a mass of documentary evidence was placed before the council. After a searching examination it was agreed by a unanimous vote that the charges made were without foundation, and the council proceeded to the installation amid the rejoicing of the church.

THE WEST.

Missouri.

ST. LOUIS.—Rev. Dr. Michael Burnham has begun his pastorate of Pilgrim Church under the happiest auspices. From the start he has won and held the confidence of all the people. Twenty-six persons, thirteen on confession, united with the church at the communion service, June 17. The pulpit will be supplied during the summer by Eastern ministers, as follows: Rev. Messrs. Arthur Little, F. B. Makepeace and W. H. Warren during July and Wolcott Calkins and A. E. Dunning in August.

The Plymouth Church holds an open air meeting every Sunday evening during the summer, a mile from the church, in preparation for a new field for mission work.

The ministers in the city have had a very successful Book Club for several years. Each member pays a dollar per year, the secretary purchases books which have been suggested, and at the close of the year the books are sold at auction, giving a fund for the purchase of the next year's books.

Kansas.

ATCHISON.—The weekly calendar for Children's Sunday at Rev. F. H. Allen's church was made especially attractive by a picture at the top of the page entitled the Children's Twilight Service, of a group of five children who are in the Sunday school.

The church in Stafford is erecting a house of worship.

North Dakota.

NIAGARA.—The church, Rev. W. G. Rich, pastor, dedicated its new edifice, June 17, costing \$1,700. It has been organized for ten years but has always met in a schoolhouse.

Canada.

TORONTO.—Bond Street Church, Rev. Thomas Sims, D. D., pastor, is enjoying a gratifying measure of prosperity. For three Sundays the house of worship has been closed for renovation, services being held elsewhere. The evening congregations have numbered from 1,500 to 2,000 people. The building has just been reopened and is among the most beautiful and commodious in Canada.

CHRISTIAN ENDEAVOR NOTES.

Since the first of May the societies in Rochester, N. Y., have been holding prayer meetings early on Sunday morning in a pavilion in the park.

The society at Wessington Springs, S. D., gave \$125 for home missions during the past twelve months, and it is now taking its first step in aiding foreign missions by assuming a share in the support of a young missionary of the board in China.

Each of Guthrie's daily papers contributed ten dollars toward Endeavor work in Oklahoma, and a grocer gave five dollars for the same object. Twenty societies in the Territory suffered the loss of every member as a consequence of the movement into the Cherokee Strip.

In one of the districts of Kansas four days of simultaneous prayer have been observed by the societies. A special object was suggested for each day. The first day was devoted to thanksgiving the second to prayer for the meeting of the district union on that day, the third to prayer for officers, of local societies, and the fourth for an outpouring of the Spirit.

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WEEKLY REGISTER.

Calls.

ADAMS, James R., Chicago Seminary, to First Ch.,
London, Ont. Accepts.
BEARDSLEY, M., Toledo, Io., to Jewell. Accepts.
BOSWORTH, R. H., Mayflower Branch, Plymouth Ch.,
Brooklyn, N. Y., to Eastern Ave. Ch., Springfield,
Mass. Accepts.
BROWN, Luther E., to permanent pastorate in Grand
Forks, N. D.
CHAMPLIN, O. P., Cooperstown, N. D., to Oberon.
CLAIR, Samuel W., Wood's Hill, Mass., to West
Barnstable. Accepts.
DAVIS, William M., Denver, Col., to Grant and Ve-
nango, Kan.
ELSGOR, Jacob W., Jewell, Io., to Edgewood. Accepts.
FRARY, Eugene M., formerly of Coleraine, Mass., to
Chaplin, Ct. Accepts.
HARPER, Joel, Downs, Okl., to St. Francis, McDonald
and Little Beaver, Kan.
INGHAM, J. E., to supply at Clear Lake, Wis., with a
view to settlement.
LONGREN, Charles W., Barre, Vt., accepts call to First
Ch., Franklin, Mass.
MCGINNIS, Robert J., Wichita, Kan., to Neosho Falls.
Accepts, and has begun work.
MORSE, William E., Somerset, Mass., to Dudley. Ac-
cepts, to begin work July 1.
PARSONS, Henry W., Chicago Seminary, to Webster,
S. D. Accepts.
PIERCE, William, Chicago Seminary, to Creston, Ill.
Accepts.
ROOD, John S., Glen Ellyn, Ill., to Prospect Street Ch.,
Elyria. Accepts, to begin July 15.
SANBORN, D. Lee, to Apollonia and Bruce, Wis. Ac-
cepts, and has begun work.
WARREN, William F., Saugus, Mass., accepts call to
Kingston, N. H., to begin work at once.

Ordinations and Installations.

AYER, Edward P., o. and i., and HARRISON, Fosdick
B., o. Bethlehem, Ct., June 13. Sermon, Rev. L. O.
Brastow, D. D.; other parts, Rev. Messrs. W. L. Phil-
lips, D. C. W. Morrow, G. W. Banks, D. C. Stone,
C. L. Ayer.
CAOMUS, William E., o. Evangelical Ch., Hingham,
Mass., June 19. Sermon, Rev. G. A. Gorrie, D. D.;
other parts, Rev. Messrs. A. A. Ellsworth, Nehemiah
Boynton, E. A. Robinson, A. B. Hudson.
GURNEY, Mrs. Ella, o., Clayton, N. Y., June 14. Ser-
mon, Rev. W. A. Robinson, D. D.; other parts, Rev.
Messrs. Duncan McGregor, E. C. Olney, O. C. Craw-
ford, J. G. Rogers.
HOUSE, Albert V., o. New Salem, Mass., June 20. Ser-
mon, Rev. W. H. Ryder, D. D.; other parts, Rev.
Messrs. E. E. Biddget, G. W. Judson, C. E. Houghton,
E. S. Gould.
RIVARD, L. E., o. Ware, Mass., June 19. Sermon, Rev.
A. B. Basset; other parts, Rev. Messrs. Joshua Colt,
P. P. Rondeau, J. P. Harvey, Joseph Allard, Arthur
Titcomb.
ROGERS, Arthur J., o. Columbus, Neb. Sermon, Rev.
D. E. Rogers; other parts, Rev. Messrs. H. C. Halber-
stehen, Harmon Bruce, F. W. Pease.
STEWART, E. M., o. and i. Streator, Ill. Sermon, W. G.
Clarke; other parts, Rev. Messrs. C. M. Bruner, R. E.
Helms, C. C. Warner, W. F. Day, C. M. Sanders.
STONE, Ira D., o. Plainfield, Ill., June 12. Sermon,
Rev. S. A. Freeman; other parts, Rev. Messrs. C. A.
Blanchard, E. F. Goff, J. M. Sturtevant, D. D., J. C.
Myers.
STIKINGER, Firth, i. Reber Place Ch., St. Louis, Mo.
Paris. Rev. Messrs. William Johnson, W. D. Jones,
G. C. Adams, C. S. Sargent.
VINEY, George H. C., o. Westfield, Mass., June 19. Ser-
mon, Dr. E. H. Byington; other parts, Rev. Messrs.
J. H. Lockwood, G. W. Winch, D. L. Schibig.
WAGNER, Horace T., o. Central Ch., Philadelphia, Pa.,
June 19. Sermon, Prof. W. A. Brown; other parts,
Rev. Messrs. E. W. Rice, D. D., C. H. Richards, D. D.,
C. H. Patton, C. C. Creagan.
WILDER, George D., o. Oberlin, O., June 17. Sermon,
Dr. J. D. Davis; other parts, Professors E. I. Bos-
worth, G. F. Wright, C. H. Churchill.

Resignations.

DAVIS, William M., Olivet Ch., Denver, Col.
EASTMAN, Edward P., Brownfield, Me.
EDWARDS, William, Rose Valley, N. D.
HARPER, Richard H., St. Francis, Kan.
PRICE, Lewis V., First Ch., Brockton, Mass.
UFFORD, Walter S., Trinity Ch., New York City, N. Y.,
to study a year in Columbia College.

Churches Organized.

FARGO, N. D., Swedish.
PORTLAND, Ore., Sunnyside. Thirty-one members.
ROSE HILL, N. D., June 4. Twenty-four members.
ST. LOUIS, Mo., Reber Place, formerly Manchester
Road Mission, reorganized.

Miscellaneous.

DEFOREST, J. H., D. D., of the A. B. C. F. M. in Japan,
is visiting this country.
FRANK, J. G., D. D., Cleveland, O., will supply the
First Ch., Milford, Ct., during the pastor's absence.
GRIFFITHS, D. B., Smith Center, Kan., will spend the
summer in Europe, Rev. D. H. Platt supplying his
pulpit.
HYDE, Henry, Greenfield, Mass., preached his farewell
sermon, June 21. He has received a gift of \$150 from
his friends in the city.
KENNEDY, George F., and HUNTINGTON, C. W., of
Lowell, Mass., leave for Europe, July 2.
MILES, H. R., who has been studying in Germany on a
fellowship from Yale Divinity School, has been en-
gaged as assistant pastor of the United Ch., New
Haven, Ct.
SCOTFORD, H. C., has begun work in Lake Linden,
Mich., with encouraging signs.
SMALLEY, A. L., of Pilgrim Ch., Chicago, Ill., will
spend his vacation in Europe.
SNYDER, A. L., will close his labors as supply of the
Second Ch., Bliddeford, Me., by July 1, to return to

work with his own denomination, the Methodist, in
Canada.
SONGLEY, M. M., though seventy-nine years of age,
supplies the church in Poplar Grove, Ill., during the
absence of the pastor on account of ill health.
STILLSON, E. B., superintendent of the Maine Bible
Society, has been obliged to give up his work on ac-
count of ill health.
TEMPLE, William H. G., Phillips Ch., So. Boston, Mass.,
will spend his vacation in Yarmouth, N. S., Mr. G. H.
Flint, his assistant, supplying his pulpit.

EDUCATION.

— Abbot Academy, Andover, graduated
sixteen young ladies June 19, Rev. E. L. Clark,
D. D., of Boston, delivering an address of re-
markable power and interest and presenting
the diplomas. Rev. Dr. Judson Smith preached
the baccalaureate sermon on the previous
Sunday.

— A new feature of the Commencement at
Kimball Union Academy this year was the
Clark prizes for extemporaneous speaking,
offered by Rev. F. E. Clark, D. D., who
preached the sermon to the graduating class
of twenty five. A department of elocution
and physical culture has been added to the
course.

— The Commencement exercises of Dow
Academy, Franconia, N. H., were in accord
with the high scholarship of this institution.
It was announced that during the coming year
Mrs. Elizabeth Taylor Dow, the widow of the
founder, will bestow several munificent prizes
for superior merit in literary attainment and
deportment.

— Smith College graduated 112 young
women, to whom President L. C. Seelye
preached the baccalaureate and President W.
D. Hyde of Bowdoin spoke sound and helpful
words on Commencement Day. A delightful
feature of the festivities was the presentation
by members of the senior class of a drama-
tized version of *Passe Rose*, A. S. Hardy's
charming story. The young ladies cast it in
the form of a play and took the parts of the
characters with admirable appreciation of the
spirit of the story.

— Phillips Academy, Andover, had a
graduating class of one hundred and nine on
June 21. The ministerial ancestry of students
who appeared on the Commencement stage
attracted attention. Hiram Bingham, son and
grandson of the well-known missionaries bear-
ing the same name, was the first speaker, two
sons of Professor Ryder received the Joseph
Cook Greek prizes and a son of Dr. M. L.
Gordon the first English prize, while other
names on the long list of graduates were
easily recognized in similar ways. One of the
eight selected speakers, the class poet, was a
son of Governor Greenhalge, who was present
on the platform. Prof. John Phelps Taylor
was the baccalaureate preacher.

— Tabor College has just closed a success-
ful year, 218 students having been enrolled
and six graduating. The address before the
Christian Associations was given by Hon.
W. H. Alexander of Omaha. On Commence-
ment Day Rev. S. W. Butler, D. D., of Omaha
gave an inspiring address on *The Waiting
Niche*. The excursion to Tabor, on June 9, of
100 persons who had been in attendance on
the Home Missionary Meeting at Omaha was
a pleasant feature of the week. Large num-
bers gathered to listen to the anniversary ex-
ercises and praised in high terms the Class
Day program, the concert and the alumni
meeting. The large opportunities before Ta-
bor College demand a large increase of funds,
and for this the trustees are planning.

— Knox College, Galesburg, Ill., observed
its forty-ninth Commencement June 14. The
days just preceding were crowded with the
customary events. Prof. John Winter Thomp-
son, who has just returned from a year of
musical study at Leipzig, gave a brilliant or-
gan recital. The exhibition of the Knox Con-
servatory was of exceptional merit. The bac-
calaureate sermon was preached by Rev. F. A.
Noble, D. D., of Chicago, his theme being *A
Good Success*. Rev. O. P. Gifford, D. D., gave
the annual address before the Christian Asso-
ciations. Fifty-eight young men and women
received diplomas—the largest class yet gradu-
ated. President Finley reports \$70,000 raised
during the year toward the desired endow-
ment. Plans for enlargement are on foot,
and a new science hall, among other improve-
ments, is to be provided.

— At Doane College Dr. Joseph Anderson
of Waterbury, Ct., preached the baccalaureate
sermon from the text, "Buy the truth and
sell it not." Rev. T. W. Jones of Philadel-
phia gave an informal address before the
Christian associations of the college. The
audiences at the graduating exercises of the
academy at the Dawes oratorical contest and
at the conservatory concert were exception-
ally large and enthusiastic. Other occur-
rences of the week were the farewell recep-
tion in honor of Prof. G. D. Swezey, the
alumni meeting and banquet and the cere-
monies connected with laying the corner stone
of Whitin Library. Eleven students received
the bachelor's degree and one the diploma of
the normal department. The twelve orations
and essays delivered at the graduating ex-
ercises showed that Doane College inspires in
her students true patriotism, a desire for ser-
vice and a love of learning.

— The committee of the trustees of Iowa
College which considered the utterances and
teachings of Prof. Herron, after full and frank
discussion with him, has reported that while

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in general they disapproved some of his teachings they yet were in agreement with his main thought and in sympathy with the object for which his chair has been established. The opinion was advanced that many of the expressions used by Dr. Herron might have been left unsaid with no sacrifice of the truth, thus avoiding the loss of friends to the college. While the income of the year had reached the sum of \$39,000 the expenses had only been \$41,000 and the funds of the college have increased \$90,000. Professor Kimball, who has been connected with the musical department of the college for about twenty years, will go to the University of Nebraska. The addresses of Drs. Duryea of Omaha, Wells of Minneapolis and Gunsaulus of Chicago added greatly to the attractions of the Commencement exercises this year.

Oberlin's sixty-first anniversary week has been of unusual interest. Its graduating class was the largest in its history, numbering 105 in the departments of philosophy and arts, seven in the conservatory of music and twenty-one in theology, a total of 133. The baccalaureate sermon by President Ballantine had for its subject *The Coming Day*. The address before the alumni was delivered by Hon. E. B. Fairfield, D. D., LL. D., of '42, upon *Consular Life in France*. The speaker's recent experience as consul at Lyons afforded him abundant material for illustration and reminiscence. The Commencement oration by Hamilton W. Mabie upon *Culture the End of Education* was a literary masterpiece not soon to be forgotten by the great audience which listened to it. The speeches after the alumni dinner were excellent, among them being the eloquent tribute of ex-Governor J. D. Cox, '51, to his classmate, Professor Ellis, who died a few months ago.

A marked event in the history of Indian missions was the graduation, June 14, of the first class to receive diplomas from the mission at Santee Agency, Neb. Eight Indian boys and girls, most of whom bore an interesting part in the graduation exercises, received certificates of their completion of the grammar course. Two students had completed the entire course, high school and normal grades. In addition to the mental discipline these graduates have received valuable industrial training, the girls being instructed in sewing and cooking and the boys in shoemaking, carpentry, farming, blacksmithing and similar industries. It is much for a school to send forth two normal graduates—an Indian man and woman—well equipped to meet the temptations to which they will be subjected. The earnest words of Dr. Riggs, to whom they look with the utmost love and veneration, as he conferred the diplomas will be their greatest inspiration for the life of labor and love for their own people.

A new feature of the graduating exercises of the Worcester Polytechnic Institute, June 21, was the reading of abstracts of five theses and description of drawings instead of the usual addresses on such occasions. Dr. Homer T. Fuller, in retiring from the presidency after twelve years of service, gave a masterly review of the twenty-five years of the school's existence. Judge Aldrich, in behalf of the trustees, spoke in highest terms of the long and successful labors of Dr. Fuller, whose ill health does not permit him to retain his office. During his administration the institute has attained the rank of our best New England colleges, has increased its instructors from ten to twenty-six, more than doubled the number of students as well as the income, added to the endowment fund \$142,000 and spent for additional buildings and equipments nearly \$200,000. T. C. Mendenhall, LL. D., Ph. D., chief of the United States Coast Survey, has been chosen as Dr. Fuller's successor.

The year at Colorado College has been in many respects a remarkable one. A year ago, before the crash came to Colorado, the trustees promised the faculty an increase of

salaries. How the promise was to be fulfilled was a problem, but the trustees were unwilling to take a backward step. During the year \$36,000 have been contributed to the college, the salaries have all been paid as promised and the year has closed without a debt. Two new buildings have been added, the N. P. Coburn Library, a beautiful structure, dedicated in March, and the Wolcott Observatory, dedicated June 11. President Slocum's baccalaureate, June 10, was upon *Following Christ*. At the graduating exercises of Cutler Academy eight students were given diplomas. Hon. Alva Adams delivered the address which sketched the character and services of Lieutenant Pike, for which Pike's Peak was named. The address at the graduating exercises of the college was by ex-Governor Prince, who was honored by the degree of LL. D., the only honorary degree conferred by the college this year.

This year's record at Carleton has been one of exceptional merit. The hard times have affected the college, yet by wise administration it has closed this trying year with no alarming deficit and these twelve months have been marked by some generous gifts. The baccalaureate of President Strong and the address of Dr. Hitchcock were given on June 10. The musical recital evinced the good work of this relatively new department and the prize debates of the freshmen and junior classes were excellent. In the intercollegiate oratorical contest this year Carleton's representative bore off the honors. The athletic sports in Commencement week will revive an interest which sooner or later ought to secure the much needed gymnasium, and a new library is expected in the near future. The Class Day exercises were unique, consisting of a recital from his own poems by the poet-humorist of California, Mr. Fred. Emerson Brooks. The graduating exercises and the president's reception concluded the work of the class of '94. Carleton shows evident signs of growth and of a future of expanding usefulness, and its patrons in the East and elsewhere may be assured that their gifts have been wisely donated and that they have helped to build a strong institution in the Northwest.

At the Mt. Holyoke Commencement twenty each received the degree of B. A. and B. L. and ten the degree of B. S. Miss Rebecca Corwin, a graduate of Hartford Theological Seminary, who is to teach in the college next year Biblical science, received the honorary degree of A. M. This degree was bestowed also upon Miss Ellen C. Parsons, now editor of *Women's Work for Women*, and also upon Mrs. Alice Gordon Gulick of San Sebastian, Spain. Rev. H. A. Stimson, D. D., of New York and George S. Edgell of New

York were added to the board of trustees, of which Rev. Judson Smith, D. D., was elected president, succeeding Prof. William S. Tyler, D. D., who has filled that position for many years and retires with the love and honor of a host from this position, but he remains on the board of trustees. The various departments are to be enlarged in the autumn by the addition of able teachers. The annual address of Dr. Stimson was a model in directness and conciseness. Among the guests were Rev. H. Kozaki, president of Doshisha College, Kyoto, and Mrs. Cooley of Chicago, who helped Miss Lyon to prepare the first breakfast ever eaten in Mt. Holyoke Seminary, Commodore Strong of the navy, whose daughter was among the graduates, besides several missionaries and prominent educators.

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HOOD'S PILL'S cure constipation by restoring peristaltic action of the alimentary canal.

Verdict for Hood's

Judge Saunders Says it is the Best.

Judge T. H. Saunders of Osceola, Neb., formerly well-known in New York State, writes as follows: "I was in the army 4 years, was wounded and contracted sciatica and rheumatism. Have suffered ever since and lost the use of my left leg and side. Tried every medicine I heard of, and the best physicians, but failed to get relief.

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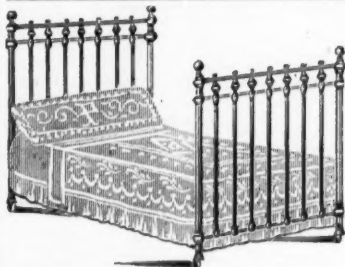
I was flat on my back. I must say that of all, Hood's Sarsaparilla is the best medicine I have ever taken. It has done me the most good. I cannot praise it enough; it will do

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all that you claim for it. I do not say that it will raise a fellow from the dead; but it will come the nearest to doing it of any medicine I have ever known or used." T. H. SAUNDERS, Osceola, Neb.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.

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Practical considerations demand a price that shall compete with the painted pine bedsteads of country trade. We have brought down these Architectural Bedsteads to \$6.50 and upwards.

Finally, the fancy of the purchaser demands beauty. And these dainty bedsteads in their soft ivory white frames with trimmings of burnished brass realize every desire.

They are the finest bedsteads ever offered at the price.

Paine's Furniture Co.,

48 CANAL STREET,

{ NEAR NORTHERN RAIL-
ROAD STATIONS. }

BOSTON.

THE BUSINESS OUTLOOK.

The first half of the year 1894 is about gone and the country finds its financial and industrial affairs in little, if any, better shape than at the opening of the year. At times there has seemed to be promise of some genuine improvement in prices, based on the continued large consumption of goods and a reduced supply, but such promise has not been borne out by the event. Neither as to volume nor as to prices is general trade any more satisfactory than it was six months ago. Perhaps it is no worse—if that much can be said there is a little comfort to be had.

And yet the path is being slowly paved for much better times. The coal strike has virtually collapsed and in a way to give greater confidence to men of enterprise. It seems as if a new tariff would be in early operation. These two events ought to, must, mean a little better business in some lines. And, again, the outlook for crops is, on the whole, very fair.

The great uncertainty which still exists as to the value of large bodies of invested capital, chiefly that invested in railroads, is a serious drawback upon all enterprise. With one quarter of all the railroad mileage of the country in the hands of the courts, with dividends and interests in doubt in many cases and actual reductions and defaults here and there, there can be no confidence in the values of railroad properties from one month to another. When we consider that the investment of wealth in our railroad properties has a nominal par value of about \$10,000,000,000, it is not difficult to see that doubt as to its real value is a most disturbing factor in all our business affairs. It is not alone the Atchisons that cause trouble. We have seen our New England railroads, in more than one case, seriously reduce their dividends and many of the greatest properties of the country are struggling against reduced earnings which threaten to cause further serious loss to shareholders. If the end to the decline in values of railway bonds and shares could be found another very unsettling cause would be eliminated.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BARTLETT-TOWLE—In Grinnell, Ia., by the father of the bride, Rev. C. A. Towle, Arthur W. Bartlett and Mariette Towle, both of Grinnell.

HARRIS-FAIRFIELD—In Washington, D. C., June 22, by the bride's father, assisted by Rev. M. E. Fishburn, Edwin Ewell Harris of Sidney, Ia., and Louise Allen, daughter of Prof. and Mrs. F. W. Fairfield of Howard University.

TWITCHELL-LORD—In Weymouth, June 21, by Rev. R. M. Taft, assisted by Rev. William B. Twitchell of Bedford and Lillian I. Lord, daughter of Rev. O. M. Lord.

WARNER-HUTCHINSON—In Salisbury, Ct., June 14, by Rev. John C. Goddard, Rev. Lyman Warner and Harriet M. Hutchinson, both of Salisbury.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BATTI—In Princeton, May 28, George E. Batt, aged 67 yrs., 4 mos.

BOYCE—In Guildhall, Vt., at the home of his parents, June 17, Guy Lamkin Boyce, of 570 Main Street, Charlestown, Mass., aged 38 yrs.

COFFIN—In West End (Atlanta), Ga., June 12, Elizabeth Haynes, wife of Frederick W. M. Coffin, formerly of Townsend and Edgartown, Mass.

IDÉ—In Brooklyn, N. Y., June 20, Edwin P. Idé, aged 48 yrs. He was a prominent prohibitionist and church worker and for ten years superintendent of a branch Sunday school connected with the Tompkins Avenue church.

KINCAID—In Brooklyn, N. Y., June 22, in full hope of a glorious immortality, Edgar Chapman, younger son of Rev. William and Mrs. M. C. Kincaid, aged 23 yrs.

OLMSTEAD—In Cambridge, June 10, of Bright's disease, following scarlet fever, Carroll Hanford, youngest child of Rev. Charles Olmstead, aged 2 yrs., 11 mos., 20 days.

PLANT—In Minneapolis, Minn., June 17, Henry Plant. He was widely and honorably known as an upright business man, and was beloved for his faithfulness and success in evangelistic and Sunday school work.

WARDEN—In Waltham, June 16, Elizabeth C., wife of Hon. Erskine Warden, mayor of Waltham. She was a devoted Christian, active in all good works, caring personally for the needy and the suffering. It was indicative of her character that when, after her long sickness, patiently borne, the end came, her last utterance was a charge to be kind to the poor.

CHARLES HERRICK.

Mr. Herrick died at Topsfield, Mass., Dec. 24, 1893, aged 81 yrs., 11 mos. The welcome of a dear friend is missing in the familiar place, but reminders of his life and usefulness are there. Native of a neighboring parish, Topsfield was his home and he loved every inch of its soil. Always appreciating the value of education, he taught school in his young manhood and later engaged

actively in business. From small beginnings he became a successful manufacturer and he used increased means and influence for good. With general kindly interest he felt responsibility and pride in all public enterprises. He was a liberal supporter of the church which he attended and to which he belonged and has given the income of a generous sum to make his subscription perpetual.

Quiet and retiring he was earnest and sincere, decided though silent, sure though slow; exact, honorable and faithful, he was constant to his friends and ever to be depended on in times of emergency and trouble. His advice was sought, and was marked by forethought and sound judgment; his sympathy and assistance were given to many, though known only to a few.

He was a true lover of nature and delighted in the scenery of country and shore. His home was happy and beautiful and most hospitable, and he reached out and brought within its influences three children who grew up to return him love and gratitude. So the good and upright life continued past fourscore years, and now beside his grave we remember his kindness and are glad and thankful to have known him.

REV. TIMOTHY GREEN BRAINERD.

The death of Mr. Brainerd, the oldest Congregational minister in Iowa, at Grinnell, on May 23, brings vividly to mind the newness of our country. Born at Troy, N. Y., Jan. 14, 1808, when it was still a "Western" town, he moved with his parents to St. Albans, Vt., when that country was so new that worry apples were unknown. He could distinctly remember hearing the guns and seeing the smoke from the battle of Plattsburgh in the War of 1812. He entered Middlebury in 1826, when that country was so new that worry apples were unknown. He could distinctly remember hearing the guns and seeing the smoke from the battle of Plattsburgh in the War of 1812. He entered Middlebury in 1826, when that country was so new that worry apples were unknown. He could distinctly remember hearing the guns and seeing the smoke from the battle of Plattsburgh in the War of 1812. He entered Middlebury in 1826, when that country was so new that worry apples were unknown.

In 1865-66 he was a representative in the Massachusetts Legislature. In the fall of 1866, for the sake of the education of his sons at Iowa College, he moved to Grinnell, when it was at the end of the telegraph and the Rock Island Railroad went but fourteen miles beyond. Dressed prairie chickens at a dollar a dozen and the nightly howling of the wolves during the first years are still a family tradition.

At Grinnell he was never a settled pastor, though he often supplied churches in the vicinity. A noteworthy comment made near the end of his life on the change in style of preaching was that when he commenced a man was expected to preach for an hour and a half to two hours, but that he was then giving the substance from the same manuscripts in thirty minutes.

His last years were happily spent in the home of his son-in-law, Dr. Clark. Till his eyesight failed he daily studied the Greek Testament and to the last week of his life retained his interest in current events. He was by nature a pioneer, and wherever he was placed he was a part of the best life of that community—a Christian citizen.

He was twice married, first to Harriet P. Cilley of Nottingham, N. H., and second to Lucinda R. Dewey of Hanover, N. H. Three daughters by the first marriage survive—Mrs. F. L. Bourne of Colorado Springs, Mrs. E. W. Clark and Miss Brainerd of Grinnell. There are two surviving sons by the second—Henry G., a physician at Los Angeles, Cal., and William H., an architect in Boston.

EVENTIDE SERVICES.

"The Congregationalist"
... SERVICES ...

No. 5, FORGIVENESS OF SINS.

No. 6, TRUST IN GOD.

No. 7, DAYS OF THY YOUTH.

No. 8, HOUSE OF OUR GOD.

No. 11, THE HOMELAND.

No. 12, HUMILITY.

No. 13, GOD IN NATURE.

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THE CONGREGATIONALIST,
BOSTON.

Financial.

Iowa Loan & Trust Co.

Holders of Bonds, Series 25 and 29, of the Iowa Loan & Trust Co. are hereby notified that their bonds of this series are called for payment July 1, 1894. Holders wishing to exchange their Bonds for the 54 per cent. 5-10 year Bonds of this company can do so any time in June through the Boston Agent. Bonds of Series 25 were called for June 1.

FREEMAN A. SMITH,
31 Milk Street, Room 23.



It is not true
Bias Velveteen
Skirt Bindings do
not all wear about
alike.

The

"S.H. & M."
Bind-
ings out-
wear several
of any other

kind, and

Last as long as the skirt.

Financial.

Are You Saving
Money?

If you are, well and good. But, it is equally important to make your savings *earn their utmost*. Our book will give you some hints. Sent free.

The Provident

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Please mention the Congregationalist.

Many People

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TO SUCH

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First Mortgage
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bearing 6 and 7 per cent. interest, payable semi-annually. For safety and promptness in paying interest and principal they are unsurpassed. Send for list. References upon application.

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ENERGY, ECONOMY, INTEGRITY.
Investigate now. Solid, safe, honest. 3 in 1 bonanza mining investment, yielding over \$3 for \$1. Address C. O. NORCROSS, 463 Atlantic Ave., Boston.

8% FIRST GOLD MORTGAGES. City and Farm Loans
Send for References. HIGHEST SAFE INTEREST
10 Address, TACOMA INVESTMENT CO., TACOMA, WASH

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

AFTER June 29 the Friday morning prayer meeting in the rooms of the Woman's Board of Missions will be suspended until September.

BROOKFIELD ASSOCIATION, Warrten, July 3, 10 A. M. CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK, in Yarmouth, N. S., July 27.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, stated supplies and candidates for pastorates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

THE Congregational church of Osceola, Lewis Co., N. Y. (a mission church), desirous of making their services more interesting with singing, are badly in need of hymn-books. Any church having old copies of Songs for the Sanctuary would confer a favor by corresponding with William C. Spicer at the above address.

The Second Congregational Church of East Douglas, Mass., will be without a pastor, July 1, and desire to candidate. C. A. HUNT, Secretary Supply Committee.

The Congregational Board of Pastoral Supply, established under the direction of the Massachusetts General Association, invites correspondence with churches seeking pastors or temporary supplies and with ministers desiring settlement or opportunity to preach. Careful attention will be given to business from without the State, for which a small fee only will be charged. Office at Room 22A Congregational House, Boston; open on and after July 3. REV. CHARLES B. RICE, Secretary.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Mrs. Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Invested fund. 21 Congregational House, Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMEN'S FRIEND SOCIETY, founded December, 1827; chapel, 25, Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 25, Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary, Congregational House, Boston.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 55, Boston. Post office address, Box 1622.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustain chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President. REV. W. C. STITT, Secretary. W. C. STUBBS, Treasurer.

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 "COLLIER" (St. Louis). "SALEM" (Salem, Mass.).
 "CORNELL" (Buffalo). "SHIPMAN" (Chicago).
 "DAVIS-CHAMBERS" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago).
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These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead.

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In wearing the **SHAWKNIT HALF-HOSE**, for they are the **MOST DURABLE** as well as the best-fitting.

Testimonials to the effect that they are the best, and

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are received every day from all classes of wearers.

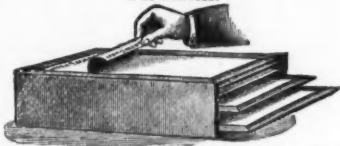
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The HANDBOOK SERIES.

THE CONGREGATIONALIST HANDBOOK SERIES, issued quarterly—No. 1, The Handbook for 1894; No. 2, "Forward Movements"; No. 3, "Organized Work for Men and Boys"; No. 4, title to be announced, will be published 1 Oct.

Yearly subscription, series for 1894, 15 cents. Single copies, 4 cents.

100 Copies, \$1.25, postpaid.

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ORGANIZED WORK FOR MEN AND BOYS.

Ready 1 July.

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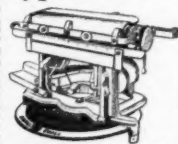
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It comes within the reach of all in price; it is easily learned and operated; it makes beautiful plain copy; it does the best Mimeograph work and manifold and is twice as speedy as pen writing.

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DEAFNESS

And HEAD NOISES relieved by using

Wilson's Common Sense Ear Drums. New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable and invisible; have no wire or string attachment. Write for pamphlet.

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BANGOR'S ANNIVERSARY.

The seventy-fifth anniversary of Bangor Seminary, held June 5, 6, was marked by the loyalty and enthusiasm of alumni and visitors and the earnest and progressive spirit of the professors and students. The annual address before the Students' Association, by Dr. Smith Baker, on The Minister's Study, was full of suggestion and delivered in his best style. The board of trustees voted to change the time of the anniversary from the first Wednesday in June to the third Wednesday in May. Rev. George H. Gilmore was made an instructor in the English course for the ensuing year at a salary of \$1,500. The finance committee were authorized to proceed to erect a gymnasium during the present season. The department of Greek exegesis was relieved of the instruction in elementary Greek, which it was voted to drop from the curriculum of the seminary.

Dr. Baker presided in a graceful manner at the alumni dinner. Among the speakers Professor Beckwith represented the faculty and Rev. G. H. Gilmore spoke for the new English department. The graduating class numbered seven and each one had a Commencement part. The addresses were bright and inspiring and showed a desire to find truth in its fullness and apply it to the needs of men. Of the graduating class, Mr. C. D. Boothby has accepted a call to Thomaston, Me., E. M. Kennison to Rockport, Me., W. E. Mann to Dexter, Me., and W. L. Muttart to Green's Landing, Me. Mr. Fogg will take further study and the remaining two have made no immediate arrangement for settling in the pastorate. The seminary is in excellent condition and its prospects are encouraging, though a \$100,000 endowment would not hurt it in the least. The English course is a decided success and will probably become a permanent part of the curriculum. The entering class last fall numbered twenty-five, and at least an equal number is expected next fall.

COMMENCEMENT AT ILLINOIS COLLEGE.

No institution in the West gathers around its public occasions more interesting associations than Illinois College. It is the oldest college in the State and its alumni never lose their interest in the inspiring story of its origin. It was founded in 1829 by the famous Yale Band, and it still represents the educational standards and traditions of the parent institution. During its early years one or two of its professors were constantly traveling throughout the State, stimulating the establishment of voluntary schools and forming public sentiment in favor of a system of public education. The college was a potent factor in the development of the State and, with the co-operation of the A. H. M. S., it was influential in bringing thousands of immigrants from their Eastern homes.

The past year has been one of the most successful in its history. The attendance upon its various exercises largely exceeded that of any previous year. Among the noteworthy events were the baccalaureate sermon by Dr. Roy of Chicago, the address before the Y. M. C. A. by Dr. McFarland, the address before the Alumni Association by Hon. W. H. Collins, the field day contests, the glee club concert, the Whipple anniversary, the junior exhibition and the Class Day celebration. The Commencement orations by members of the graduating class were said to be the best ever delivered at an Illinois College Commencement. President Bradley gave two receptions—one to the students and one to the alumni and friends of the college.

Other institutions of learning in Jacksonville had a series of Commencement exercises distributed through three weeks. The Conservatory of Music had nine graduates and the Female Academy nine, while sixteen students in the Female College took degrees, and the Institute for the Blind sent out eight pupils who had completed the course.

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WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JUNE 22.

Mrs. C. H. Daniels presided. Mrs. Goodell spoke of the attitude of those who listen for God's voice. Mrs. Carr spoke of the work in Berkshire Branch, of the distribution of *Mission Dayspring* in the Sunday school, so that it goes into every family, and of the lengthening list of the cradle roll by the pastor's custom of giving a certificate of membership to every baby whom he baptizes. Miss Nellie Cheney of Linden, Mass., recently a teacher in Nashville, Tenn., and now under appointment as missionary in Hong Kong, was introduced. Miss Child read the calendar topics for the week, all having reference to Japan, and it was a special pleasure to welcome Rev. Dr. DeForest, just returned from Japan, who occupied the last half-hour. Having been a patient in the Nurses' Training School at Kyoto, he was prepared to commend heartily the good work done there. If it be said that there is no need of medical missions in Japan he would still be glad to see such a training school established in every large city of the empire; the influence is incalculable. The power of the English-speaking people, the most aggressive upon the face of the earth, has been felt in Japan. A prominent Japanese says he hates the English flag because it means subjugation of the East, while he admires it because it means progress and Christian civilization. Anti-foreign feeling exists, but is not as strong as among the Chinese and some other Eastern nations, and when treaty revision is accomplished there will be less of it than at present. Government allows religious toleration, and a religious conflict would be illegal. Such a state of things as exists in Turkey would be impossible. A recent number of a Buddhist magazine prophesies an influx of missionaries in the East supported by the wealth of the West, and urges Buddhists to arouse themselves to meet such an emergency.

The sentiment in favor of the education of girls has somewhat diminished. With the exception of Kobe College the girls' schools are largely under the superintendence of Japanese, but when such direction can be secured as is given by Mr. Naruse, who, after visiting and observing many institutions in the United States, has returned to the Osaka Girls' School, there is little to be feared and much to be hoped. If the missionaries have not the same relative position in Christian work as formerly, there is still a great and good work for them to do, while the Japanese are thinking and working out their own problems. This view of the situation is certainly encouraging to all who have given heart and hand to work for Japan, and will help the faith which shall be put into the special prayers of many who are following the suggestions of the calendar.

A SENSIBLE BEDSTEAD.—By all odds the most sensible piece of furniture that has ever been offered in this city is the new device known as an architectural bedstead. The headquarters for these beds is at Paine's furniture warehouses, 48 Canal Street. They are made of tubular iron, in attractive artistic designs, with complete mountings and trimmings of burnished brass. The iron frames are finished very smooth and colored ivory white. This combination of white and gold in a bedroom is always restful and dainty, and it harmonizes with any surroundings. Our readers cannot secure greater value for their money in any piece of furniture than in one of these architectural bedsteads.

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